The Churchman.

VOLUME XVI. No. 38. | THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. | WHOLE NUMBER, 818.

PUBLISHED FOR THE PROPRIETORS. | NEW-YORK: SATURDAY, NOVEMBER 21, 1846. | AT No. 12 JOHN STREET.

The Churchman,

Devoted to the united interests of the Gospel and the Church.

PUBLISHED EVERY SATURDAY,

AT NO. 12 JOHN STREET, UP STAIRS,

Near Broadway.

REV. SAMUEL SEABURY, D. D., EDITOR.

TERMS.

1. *Three dollars* per annum, payable in advance.

2. ALL PERSONS disposed to act as local or parochial Agents, and to make efforts to obtain NEW SUBSCRIBERS, will be compensated as follows:

For every *new subscriber* obtained, and the money remitted forthwith, a commission of ONE DOLLAR will be allowed; or if the money be not paid at the time of subscribing, but remitted, to or paid at the office within the year from the date of the subscription, a like compensation will be allowed. An account will be opened in the books of "The Churchman" wherein will be entered, to the credit of the Agent, all the subscribers obtained by him, and the above commission promptly paid on demand for each and every of the subcribers so paying.

3. In cases where individuals are disposed to act as *gratuitous Agents*, and to forego the compensation of *one dollar* for each *new subscriber obtained*, for the benefit of the subscriber himself—the payment, always in advance, of *two dollars* for each subscriber will be received for the *first year*.

4. For the benefit and convenience of such of our Episcopal brethren as reside in the more *remote sections* of the country—FIVE or more individuals uniting together, and agreeing to receive their papers in *one* parcel directed to *one* post-office. and remitting, always in ADVANCE, *ten dollars*, or in like proportion for a greater number than five, will have the paper promptly forwarded as directed for one year.

5. All Advertisements not inconsistent with the character and objects of the paper will be inserted.

"The Executive Committee" consists of the following persons:—Floyd Smith, Chairman; John H. Swift, John C. Thatcher, avid Hubbell Hoyt, and Benjamin A. Mumford. Until otherwise announced, all communications on BUSINESS AFFAIRS may be addressed to the Chairman, No. 12 John street.

From the Irish Ecclesiastical Journal.

THE EVANGELICAL ALLIANCE.

The reader is aware that, till within the last month, what is called the Evangelical Alliance existed only in the intentions and hopes of its projectors. The scheme, however, has been at length embodied, and as the proceedings by which it was finally ushered into the world are before the public, we shall now put together a few of the remarks which suggest themselves upon the subject.

The Alliance has originated in, or at least bespeaks, a deep felt religious want; and this, like all other wants that have not found, or do not know where to seek, their legitimate supply, expresses itself wildly and dangerously in proportion to the intensity with which it is felt. There is a fever of excitement among the friends of the movement, which reminds us of what we are told of the early days of the French Revolution, before men dreamt of what was at hand, and when strangers would stop to embrace each other in the streets, in the joy of universal fraternization. They have on a sudden caught hold of some counterfeit of that which all honest hearts must long and pray for; they mistake this for the reality, and are wild with temporary exultation; nevertheless the elements which they have thus evoked, will probably work their own way. Of the spirit in which the deliberations of the Alliance were conducted, the *Record* says hyperbolically:—

"Compare it with the accounts which have come down to us from the earliest times of the spirit and temper displayed by the various General Councils of the Church. For the most part how inferior! Their spirit oftentimes how offensive! Their proceedings how disgraceful! Here has been an assembly of nearly a thousand individuals, drawn from various countries of the world, previously, for the most part, unknown to one another; and the governing spirit, amidst the prolonged agitation of various questions, some of them intricate and complex, and in relation to which much diversity of opinion prevailed, has been holy and heavenly in a remarkably degree. Wisdom, forbearance, and love, have been in harmonious exercise," &c.

The same heated, extravagant tone pervades the speeches which were made at the public meetings, as they are reported in the same paper. We shall give a few instances.

Mr. Justice Crampton, who presided at the second meeting in Exeter Hall, opened the proceedings with a speech, whose theme was the saying of "an eminent Christian writer of the present day, Merle d'Aubigne, in his immortal work on the Reformation, that *God is in History*." This somewhat ambitiously expressed truism the learned judge illustrated by certain facts: the first being the establishment of the Church under Constantine (an unpalatable fact for most of his auditory)—the second the appearance of Luther in the sixteenth century—the third, the rise of the British and Foreign Bible Society, &c.—and the last was, "another great fact—he thought it a glorious, paramount, important fact; it was not yet history, but it would soon become so—they would anticipate to what he alluded—the Evangelical Alliance, which had just been constructed."

In the same strain Dr. Peck, of New York, compared the Alliance to "the Sun," and said that it "would continue to shine for ever and ever;" or, as he very judiciously qualified the statement, "at least as long as public opinion remained in the same state as at present." After further observing that the principles of the Alliance would wholly revolutionize the system upon which religious controversy is conducted, he concluded thus:—

"Perish the Gregorian and Armenian [*sic*] controversy; perish the Episcopalian and Presbyterian controversy; perish the Baptist and Pædobaptist controversy; perish every controversy, and let all the people say, Amen."

So, too, the Rev. J. A. Stewart:—

"Before he came to that meeting he had been conversing with a dear friend, and said that there must be thousands of angels present where they were, for there was such a sweetness and delight in the society of the brethren, that it was, as it were, entering into a garden of sweet flowers, or where otto of roses had been poured, &c." "They would go forth *shouting*, 'Beloved, let us love one another,'" &c.

So, too, Dr. Schmucker, of New York, after a severe castigation of all the Councils and Synods of the Church in every age, both for the spirit in which they were conducted and the subjects which they discussed, said:—

"When we contemplate the spirit of this Alliance, we find it entirely different from that which characterized the Councils and Conventions of old; and nothing in the records of antiquity so fully harmonizes with the annunciation made by the angelic throng," &c.

So Dr. Urwick, of Dublin, after a description of the phrenological organs of the gentleman who had first projected the Alliance, "ideality," "benevolence," &c., followed by some remarks upon the appropriate names of the places where its primary meetings were held, such as "Medical Hall," intimating the healing tendencies of the Society; "Free Trade Hall," symbolical of its religious liberty. "Freemasons' Hall," because they had there laid the foundation of a fraternity "better than Freemasonry," added:

"Let Bartholomew Day be marked and memorable in the annals of the Church, not so much for the massacre of the Huguenots, nor for the exclusion of the Nonconformists, but let it be marked and glorious as the day of the formation of that Alliance."

Dr. Patton, of New York, after eulogizing the Alliance, said:—

"They had come together with one idea; and as one idea could not be evaded, provided it was big enough, they had got an idea big enough to include every body that loved the Lord; an idea big enough to fill his heart so full that it overflowed and ran into the nerves of his arm, and caused him to grasp his brother by the hand, and shake and shake because he could not help it."

This was applauded.

Dr. Cox:—

"My honored brother and friend, Sir Culling—my reverend fathers and brethren of the Evangelical Alliance—and ye Christians of the British Island, multitudinous before me, and of the European Continent, with a goodly mixture of my honored countrymen—I rise, not so much to make a speech as to give expression to feeling, and to enjoy the Ovation of this sublime scene," &c.

Mr. J. A. James said:—

"Blessed are my eyes, for they see, and my ears, for they hear, what many kings, and prophets, and wise men, desired to see and hear, and were not permitted! What in the highest elevation of my hope, in the strongest exercise of my faith, &c., I never expected to live to see and hear. For reasons, Mr. Chairman, which are known to some [and which, if all did not gather from the next sentence, it certainly was not the speaker's fault,] no heart in this assembly can be supposed to beat with a stronger, warmer rapture over this glorious scene, than does the heart of the speaker who now addresses you."

He then goes on to apply the Song of Simeon to his own circumstances; and after remarking that the actual formation of the Alliance was occasioned by a certain letter from Dr. Patton, he appeals to that gentleman—who was probably not aware that the taste for shaking hands, which he had just avowed, would be so soon and so publicly gratified:—

"My brother Patton, let me take you by the hand as our fellow-laborer (the Rev. gentleman here turned round and shook hands with Dr. Patton, amid the loud plaudits of the meeting)."*

After this little interlude the speaker proceeded in much the same strain as before, and concluded by intimating his opinion, that the Alliance would be instrumental in bringing about a time "when the multitude of the isles shall swell the thunder of the Continent; when the Thames, the Danube, the Rhine, and even the Tiber, shall join the concerts of praise to God; when the Niger, the Nile, and the Ganges shall add their voices; when the Mississippi, the Amazon, and the Hudson shall fill up the chorus," &c.

Mr. George Fisch, of Lyons, gave the meeting an account of a community over which he presides, of the same description as the Alliance, but somewhat in advance, since it claims to be a *Church*.

"Since its establishment it had consisted of members of every denomination—Lutherans, Calvinists, Baptists, Pædobaptists, Dissenters, Established Churchmen, all of whom united in peace around the table of the Lord."

He afterwards adds, that Roman Catholics also belong to his congregation. He, too, concludes by predicting the triumph of the British Alliance, relying chiefly upon its possessing a novel weapon, which he designates "the thunderbolt of love," &c.

We quote all this folly, of which the reader is probably, by this time, as weary as we are ourselves, simply with the view of showing the unnatural, feverish state of feeling which prevailed among the speakers at these meetings. Without some proof it would seem incredible that a number of rational men should have come together to talk in such a strain; and that the only thing remarkable in the treatment of the "Topics," as they were called, with which the several speakers were furnished, should be the total absence of any thing like definite object—the monotony of extravagance with which each dilated upon his theme, dashed only by the puerilities of which we have given some specimen

Such were the public meetings of the Alliance.—But there were other meetings of a private nature which had been previously held, and to some acquaintance with which we have been introduced by the *Patriot* newspaper. From this source we learn that symptoms of a far more serious kind than the mere heat and follies of the platform made their appearance behind the scenes. The public meetings were for show; the work was done at the Conferences; and hard work it seems, by all accounts, to have been.

* This shaking of hands, by the way, seems to have been a favorite entertainment for the Exeter Hall spectators; or perhaps Dr. Patton's nervous affection was contagious. Dr. Cox of America, in the course of a speech, the flowers of which we should utterly despair of being able to gather, shook hands with Dr. Cox of England. "I am not about to panegyrize our basis. . . . If that be done, I will devolve it upon my honored namesake, whose hand I grasp as a brother." (The Rev. gentleman here took the hand of Dr. Cox.) "I would tell his name—but I do it, Sir, symbolically of the union of Christians; no matter on which side of the Atlantic we are born, we recognize each other,—I you as my brother, as sprinkled with the blood of Christ—and you me as immersed in the sympathies of this occasion."—[Applause.] Mr. M. Richey, too, on catching a glimpse of a friend, apostrophized him as follows, and shook hands with him in a figure as it would seem. "The loved and venerable Dr. Paul, of Carickfergus—never so like 'Paul the aged'—was now found amongst them, and he was proud to grasp the hand of the representative of the faith of his fathers."—[Applause.]

The American Dr. Cox transacted a little business in the midst of his rhetoric. He took occasion to recommend the Poet of the Alliance—for already it is immortalized in verse. The Poet is Mr. J. Tod Brown, who has embalmed for posterity all the heroes of the movement. Here is a specimen to allay the reader's curiosity:—

"And Jordan, Innes, Young, Steane, Hamilton,
"Harris, and Vaughan, Blackwood, Symington,
"Cox, Byrth," &c. &c.
* * * * * * *
"And Kyle, with wrongs not unobserved above,
"The victim of a priest in station high,
"Whose despot deeds his liberal words belie."

Mr. J. T. Brown loathes Episcopacy as much as he loves union:—

"A bird of state, blessed with well-feathered claws,
"She crows o'er all conventicle jackdaws."

He acknowledges, however, a weakness in favor of curates:—

"Crane-like, she looks but little to *her toes*,
"*The curates*, though on them her reverence goes," &c.

The first grand business of the Conference was the construction of a Creed. But before describing the process, we shall give the result: here is the Creed as it was finally agreed to, after all amendments:—

I. "That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views, in regard to the matters of doctrine understated, viz.:—

"1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.

"2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

"3. The Unity of the Godhead, and the Trinity of Persons therein.

"4. The utter depravity of human nature in consequence of the fall.

"5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.

"6. The justification of the sinner by faith alone.

"7. The work of the Holy Spirit in the conversion and sanctification of the sinner.

"8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

"9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper."

The discussion upon this Creed, after it was presented to the Conference, occupied some days, and it was finally carried, clause by clause, almost every article having first been the subject of an obstinate contest. So much for the "unity in essentials." The following, for instance, were some of the amendments contended for:*

In the introductory sentence—"That after the words 'such persons only as,' the words following be inserted—'manifest, by fruits of righteousness, their union with the Lord Jesus Christ.'"

In the fourth article—"That the word 'utter' be omitted."

In the fifth article—"That the form of the article be as follows—'The Incarnation of the Son of God, his intercession, and mediatorial dominion.'"

Again—"That for the words, 'His work of atonement for sinners of mankind, and his mediatorial intercession and reign,' the words following be substituted: 'His work of atonement for sinners of mankind, his perfect vicarious righteousness, his intercession, and his mediatorial reign."

Again—"That after the words 'the Incarnation,' the words 'and death' be added.

Again—That after the word 'intercession,' the words 'his blessed coming' be added."

In the sixth article—"That the following words be added—'In the Lord our Righteousness.'"

And again—"In Jesus Christ our Lord."

But the great battle was fought upon the statements contained in the eighth and ninth articles. With regard to the former the following amendments were proposed:—

1. "That the eighth article be omitted."
2. "That the clause 'the immortality of the soul' be omitted."
3. "That for the words 'the immortality of the soul,' the words 'the future life,' be substituted."
4. "That for the word 'body,' in the second clause, the word 'dead' be substituted."
5. "That the form of the eighth article be as follows—'The resurrection of the body, the judgment of the world by our Lord Jesus Christ, and life everlasting.'"
6. "That after the word 'wicked,' the words 'who finally reject the mercy of God our Saviour,' be added."
7. "That after the words 'Lord Jesus Chist, the words following be added: 'And, finally' the important truth, that the wicked 'shall go into everlasting punishment, but the righteous into life eternal.'"

In moving the first of the above amendments, the Rev. Dr. Byrth, of Liverpool, said: "He was educated a Quaker, but who would say the belief in the eternity of punishment was essential to salvation?" and "he could not consider the doctrine of eternal punishment as one, the belief of which was essential to vital piety; and he was acquainted with some whom he believed to be good men, who disbelieved it."

On the same side, Mr. Thomas Binney observed that "some good men of his acquaintance did not believe in the eternal punishment of the wicked."

This latter gentleman also was the most strenuous opponent of an assertion, in any shape, of the immortality of the soul. In favor of the article as finally agreed to, it was with much simplicity remarked, that "there was a defect in the basis if this was omitted. Throughout the seven preceding articles there was no reference to a future state—that important period," &c. Accordingly, "the immortality of the soul" was allowed to stand.

The ninth article had to pass through nearly as fierce an ordeal. Amendments were proposed:—

1. "That the ninth article be omitted."
2. "That the words 'The perpetual and universal obligation of the moral law' should be added as the first clause."
3. "That the word 'obligation' should be substituted for the word 'authority.'"

Upon the first amendment, the mover, Mr. Hinton observed, that the article "must exclude many true Christians; and why should it be allowed to do so, since it was not essential to piety?"

Dr. Reed said that "it would exclude numbers who were men of unquestionable and decided piety. The Quakers and Plymouth Brethren differed from others on these points, while yet there were those among them, on both sides of the Atlantic, who were eminent for their piety and benevolence."

Dr. Hoby said "the article was useless, for the second embraced all they needed. It was also indefinite. What was a Christian ministry? What was Christian baptism? These were points upon which they *all* differed."

The Rev. W. Ewbank, on the other hand, "would retain this article as a testimony against Rome, by maintaining the two Sacraments."

The few points which we have here selected, require no comment. It appears that the *value*, at any rate, of some of the most vital truths of religion, was strongly contested. The first deliberations of the Evangelical Alliance threatened, at least, that it would start with designedly excluding from its creed or confession the following truths, without which, first—all corporate and individual Christianity, and finally, natural religion itself, must perish: the possession of a constitution by the Christian Church; the death of Christ (stated in some form;) the immortality of the soul; and the resurrection of the body. This is quite enough to show the elements which are at work within this new religious organization, and upon what sort of subjects "persons who hold and maintain what are usually understood to be Evangelical views," of whom alone the Alliance professes to be composed, may seriously differ.

* We quote from the abridgement of the *Patriot's* report, as given in the *English Churchman*, Nos. 191, 192, 193. The articles of the Creed are referred to as they were numbered when finally amended.

Let us now glance at the Creed itself, as finally agreed to. It consists of nine articles: and in comparing it with the creed of the Church, we find that its framers have copied and exceeded one of the leading errors of Rome. It is a just and unanswerable accusation against the Church of Rome, that she has added to the Creed: the Alliance does this, and it does more. It not only adds, but it also takes away; its Confession containing some articles which are not to be found in the Creed, and omitting other articles which are to be found there. And further, while the Creed is understood to be a key to Holy Scripture, containing a summary of Christian doctrine, the very Creed itself which is put forward by the Alliance, requires a further key, and is accordingly furnished with the easy-fitting one of *general opinion*. The Church delivers to its members the articles of the Christian faith; the Alliance, not content with propounding its own articles of faith, must also supply an interpreter. It is not enough to receive the whole nine Articles in their plain, literal, and grammatical sense, or in any sense at all, but that which is stated in the key; viz., the sense in which they are taken by persons who hold "what are usually understood to be Evangelical views." But we have already seen how persons "composing the Alliance," and therefore having its sanction for their "views," regard "the matters of doctrine," contained in Article 8; while in reference to Article 9, we learn from the same source, that in the interpretation of its doctrinal statements, the members of the Alliance "*all* differ."

It is true that, in order to get rid of such difficulties as these, we are told that the declaration of the Alliance must "not be regarded in any formal or ecclesiastical sense as a Creed or Confession." This is very easily said, but the assertion is either unmeaning or evasive. The Alliance may not wish to pledge itself to any positive belief; but if this be not a Creed or Confession of Faith, what is it? The main end of the Alliance would imply, that it must be a Creed in the strictest sense of the word. That end, as we are told, is to manifest the real union which binds all true believers together in the fellowship of the Church of Christ. But how are true believers to be known? The first step surely must be to ascertain what constitutes a true believer; what is his faith; and what can be, in so intimate a sense, a Creed as that which such persons hold in common? The true faith must surely be the faith of the true believer. Again, it is added, "that the selection of certain tenets, with the omission of others; is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant." The question now, however, is not about important, but essential truth. Are the nine Articles meant to contain all necessary Christian truth; do they contain more or less than a Christian is bound to believe? If there be anything essential to the Christian faith omitted, or anything non-essential introduced into this basis, what security is there that the Alliance shall consist of the persons intended; and what becomes of the attempt to manifest their union? Such also is the sense in which several members of the Alliance itself accept this doctrinal summary. It was repeatedly declared, both at the Conferences and at the public meetings, that the document "was presented as what they believed," and what a man believes is his Creed.

These are some of the aspects in which the Alliance presents itself; a sad blending of absurdities and errors, through which we shall not follow it further. The question which was last agitated at the Conferences—whether slaveholders should be excluded from membership—and its fate, afford an apt illustration of the principles and spirit enfolded in the scheme. This question is left for the present undetermined. A resolution against traffickers in human flesh was first put forward, then shuffled aside; and so the matter stands. Meanwhile the question is one upon which the Alliance is likely in the end to go to pieces; but if not upon this subject, there are abundant other elements of disruption about the scheme, at least so far as regards the shape in which it exists at present.

And yet, with all this, we cannot but own to a certain touch of sympathy with this strange movement. The very attempt to unite proclaims a deep-felt want, and bears witness to a reality, and on this account alone must be viewed with some interest. It may be that the Providence of God now lays before His Church a rare and precious opportunity; that in suffering the hearts of men to be thus stirred with longings for that of which they have so dim and confused an apprehension. He would recall the Church to gifts and duties long neglected; and that if the warning and the occasion be lost, they whose hearts now yearn for union, disappointed as they must be in all human schemes for its attainment, will be only driven into a drearier incredulity; nay, the very want thus felt may be an intimation of events at hand—a supernatural instinct in men's souls, warning them to shelter before the storms come, that are gathering against religion. But, however this may be—for the first time, through the broken and divided ranks of sectarianism, a great Christian feeling is struggling into life: for the first time dissent has confessed its sin—the sin of division—the sin that has fomented and maintained it. The old justifications on which each party were wont to take their stand are so far abandoned, and instead of obstinately insisting upon the right of separation, all are beginning to contemplate its evil and its wrong. These, surely, are views as important as they are novel. The sin of mutual separation is now felt: the next step may be to discover the sin of all in separation from the Church.

Many souls are now crying out in their loneliness for unity and brotherly love; in the communion of the Church alone (as we believe) can these be found. And what an unspeakably solemn call does this address to all her members to remove obstruction, clear the avenues of approach, restore what is decayed or disfigured, and, with God's help, make her glory visible. How affectingly does this (as it would seem) incipient repentance on the part of many who were once her own, warn the Church, that she too has much to repent of. It were sin indeed to conceal it. The worldliness, the formalism, the unsanctified harshness, the assertion of rights without the fulfilment of duties, which drove some from her bosom, and formed the plea of others in their alienation. The fault, alas! was not wholly their's; and if ever the hour of a blessed reconciliation arrives, the parent and child, as they fall upon each other's necks, will mingle together their penitential tears, and their confessions of mutual wrongs.

Music, both vocal and instrumental, is of eminent use in setting forth the praises of God; but there is no instrument like the rational soul, and no melody like that of well-tuned affections.—When this music accompanies the other, the sacred harmony of the church is complete.—*Bishop Horne.*

Communications.

For the Churchman.

Mr. Editor,—I have just been looking over your paper of September 26th. It contains the following extract from the Address of the Right Rev. Dr. Otey, Provisional Bishop of Mississippi, to the Convention of that Diocese in May last:—

"It is doubtless known to every member of your body that the effort to complete the ecclesiastical organization of the Diocese, by the election of Rev. Dr. Hawks, to the Episcopate, failed in consequence of objections raised against that distinguished individual in the House of Clerical and Lay Deputies of the General Convention. These objections involved charges of a serious character, affecting the integrity and moral standing of the Rev. Dr. H. An opportunity was given to him to meet and reply to these charges, which he did in a way so satisfactory to the House of Deputies, that they passed a resolution to this effect:

"That in the opinion of this House, the integrity of the Rev. Dr. Hawks has been satisfactorily vindicated, in his reply and proof in relation to the charges brought against him in the memorial presented to this House."

"The following resolutions were subsequently passed, viz:

"*Resolved*, That in the opinion of this House, all proceedings respecting the consecration of the Rev. Francis L. Hawks, D.D., ought to be suspended, until a future Convention of the Diocese of Mississippi shall declare their sense of the subject.

"*Resolved*, That all the documents now before this House relating to the same, be delivered to the Deputies from Mississippi, to be laid before the Convention of the Diocese of Mississippi."—(Jour. Gen. Conv. pp. 71 and 72.)

"The documents above referred to having been placed in the hands of the Mississippi delegation, and also addressed to the President of the Standing Committee, with a view to their being brought before the notice of your Convention, I deem it unnecessary to remark upon their character or tenor. The Rev. Dr. Hawks has since been transferred to the Diocese of Louisiana, and it is understood that he left Mississippi with the determination not to permit his name again to be brought forward for the office of Bishop in your Diocese.

"It is for your body in its wisdom to decide what action, if any, it will take in the premises. I shall be pardoned, I hope, for expressing the opinion that the final action of the House of Clerical and Lay Deputies was a shrinking from a responsibility which was fairly devolved upon it—or perhaps it would be more charitable and equally just to say, that it was to get rid of a troublesome and annoying subject, and to throw back responsibility upon others, who were more deeply interested in the election of Dr. Hawks, than the members of that House, but whose opportunities for examining into the particular objections raised against him were necessarily limited and imperfect. *There* was the place, and *then* was the time, where and when a full and final decision should have been made about this matter. The Diocese of Mississippi might elect to the Episcopate time and again, under the same circumstances, and the election must of necessity be confirmed by the House of Deputies, or by those bodies which represent them for this purpose, in the recess of the General Convention, viz: the Standing Committees. The course of the House was objectionable, I think, because the constitution and canons do not provide for any such course of proceeding, and because especially such course of action is calculated to embarrass and dishearten a weak and infant Diocese."

I am surprised that a sensible man like Bishop Otey, and one of his reputation for understanding our Church system, and attachment to it, should have spoken in this strain. He has recently complained, in no measured terms, of our Church papers for the judgments which they, from time to time, express on Episcopal and other authoritative ecclesiastical proceedings. Some of those papers may be justly obnoxious to his censures, for what I know. Their sin, as far as it has been one, is probably owing to an undue influence on individual minds of the spirit which our free civil institutions are prone to engender, whereby everything is deemed a fair subject for public opinion to work upon, and every one thinks himself bound to contribute his share to what he deems the right working of such opinion. This may be carried to such an extent as to be undoubtedly an evil, perhaps a great one; but its practical operation is rendered less injurious from its unofficial and unauthoritative character, and from there being so many checks and counter checks in the diversity of editors and correspondents. The principles, views, fancies, and feelings, thus elicited, set to work, and jostling each other, usually undergo, in passing from side to side, and from point to point, an agitation and trituration which ultimately result in the disappearance of much that is irrelevant, foreign, trifling, and misplaced, and the making over of the residue, after all, to the judgment of reason and reflection; and these often not a little improved by this process, in knowledge, clearness, and efficiency.

In the case before us, however, we have a very different matter, involving grave principles and considerations. A Bishop acting in his official capacity, and in a canonical function, arrays the House of Clerical and Lay Deputies of the General Convention before himself for judgment, and solemnly pronounces judgment upon it in presence of the Convention of his Diocese, and gives it to the world as his official act. That House (such is the sentence thus pronounced upon it) was guilty of "shrinking from a responsibility which was fairly devolved upon it." The Bishop seems to think it "more charitable" (I see not wherein it is so) to say, as he does in explanation of the above grave charge, that the effect of the action of the House "was to throw back responsibility on others," whereas "*there* was the place, and *then* was the time, where and when a full and final *decision should have been made*." The reader who can see any difference in the charitableness of these charges, is welcome to his superior discernment. They are an accusation of unfaithfulness to trust aud responsibility, solemnly and officially pronounced by the Bishop of Mississippi against the House of Clerical and Lay Deputies in the last General Convention of the American Church. It is needless to say to your readers, Mr. Editor, that this is an assumption of prerogative entirely at war with our Constitution and Canons; and obviously of a far worse character than the expression of censure, however bold, severe, or unjust, on ecclesiastical procedures, by editors or other individuals, not availing themselves of official rank and act. I go as far as any man for the divine right of Bishops in their spiritual functions. There are many matters of mere polity, however, left subject to special canonical arrangement by the different branches of the Church. I go against usurpation, in these things, of prerogatives not conferred, in any and all offices clerical and lay.

But this action of the Bishop of Mississippi was not only a violation of Church order *in itself*. The *ground assumed by it* was equally so. It maintains that as there were charges laid before the House of Deputies affecting Dr. Hawks's moral character, that House ought either, in disregard of those charges, to have recommended him for the Episcopate, or to have instituted an investigation of them. Where will Bishop Otey find a word of constitution or canon which authorized the House to try Dr. Hawks or any other clergyman? No where. But what then was to be done with these charges? Exactly what was done. Turn them over, together with the accused, to the ecclesiastical authority to which only he was amenable—that of Mississippi.

No Bishop, Clergyman, or Layman, whose recommendation, from his position in the Church, is provided for by the canons in order to a person's becoming a candidate for orders, or being ordained or consecrated, is bound to give such recommendation. Nor is he bound, should he decline giving it, to assign his reasons for so doing. His recommending or not recommending is a matter of conscience for which he is responsible to no man. If objections are raised against a party asking his recommendation, he is not bound to investigate the matter; but may refuse his recommendation without doing so. Bishop Otey is all wrong. His condemnation of the House of Deputies is not only an assumption beyond his prerogative, and not only undeserved by the House, but is still more unjust, as it is awarded to them for *having done their duty*. The Bishop elect of Mississippi was not before them as a man of good report. Far otherwise.

There is a code of morals among worldly men, whereby, no matter how rashly one may run himself in debt, he may pass through a process which exonorates him from obligation to pay his debts, and sets him up again as a fair man. I do not mean to find fault with this. It may be necessary. It may be just. In many cases it doubtless is both. Clergymen and Bishops may, by possibility, be reduced to the humiliating necessity of thus seeking relief. I desire not to judge them for it. With the utmost charity, however, for such cases, it may be well and seriously asked, whether such a position may not be a valid objection to having a person *made* a clergyman or a Bishop. I have heard it said that Bishop White expressed the sentiment that no one should be ordained who owed five dollars. This may well be regarded as an extreme opinion; and yet it may not be unreasonable to consider the running into debt to the amount of scores of thousands as a valid objection to elevation to the Episcopate. On this ground simply, the House of Deputies might well be held justified in decling to recommend Dr. Hawks.

But Bishop Otey knew that over and above the matters connected with that gentleman's great debts and chief creditors, there were others, publicly stated on the floor of that House, and contained in documents before the members, which might well make good men, who value the morals and purity of the Episcopate, decline, till satisfactory investigation had been had, to recommend to that high and holy office. The House of Deputies brought no charges. They could not however, be blind and deaf to the fact that charges *were* brought—serious charges against religious and moral character—from the most respectable and credible sources. They (the House) had no right to investigate them. They did their duty by shrinking from the fearful responsibility of recommending for the Episcopate one who, for reasons on which they could not sit in judgment, was far from being of good report, and remanding him to the jurisdiction to which he was amenable.

This view has been strengthened, since the adjournment of the General Convention, by the appearance of a second pamphlet by Mr. Quarterman, entitled "A Reply to the Speech of the Rev. F. L. Hawks, D.D., which he delivered in Philadelphia before the General Convention," &c. &c.* This pamphlet should be read by every one who would have a true view of the case; and many of the matters contained therein were known to the members of the House.

My principle object, Mr. Editor, in this communication, was to bear humble testimony against this attack of Bishop Otey upon the House of Deputies, and this undue assumption of Episcopal prerogative.

Another view of the case, however, forces itself upon my mind as of very grave and serious import. That Right Reverend gentleman, about two years ago, felt himself bound by the stern demands of his regard for the purity and morality of the Church, to volunteer in the service of having an open ear for all that could be scraped together against his companion and familiar friend the Bishop of New York, with the view of destroying him; and rejecting all proposals to allow him to whisper in the same ear a word of remonstrance, explanation, or exculpation. I see no evidence in his conventional address, nor have I otherwise heard, of any inquiry or investigation into the grave charges contained in Mr. Quarterman's two pamphlets, preliminary to Bishop Otey's espousing Dr. Hawks's cause before the Convention, condemning the House of Deputies on his account, or dismissing him to another diocese, as not having been justly liable to evil report. Nor do the late President Douglass's published charges against the Bishop of Ohio appear to have awakened in the Bishop of Mississippi any of that solicitude for the purity and morality of his order, which was so intensely directed against his brother of New York. Serious Christian minded men cannot but *lay such things to heart*.

A Deputy of Many Years.

* Mr. Quarterman's first pamphlet is entitled "A Narrative of Facts, upon which is based a Protest against the consecration of the Rev. Dr. Hawks, addressed to the members of the General Convention of the Protestant Episcopal Church, now sitting in Philadelphia."

For the Churchman.

OUR SAVIOUR'S PROPHECY

Of the Destruction of Jerusalem and of the End of the World.

Throughout the whole of the Sacred Scriptures, there appears a general conformity in the character of its prophecies. A typical relation seems to exist between two or three great events, which, though restricted in the first fulfilment, finds its full completion in the second or third. If we refer to the different parts of Scripture, which foretell the ruin of Babylon, Egypt, and Jerusalem, we find them (from the powerful language employed) to be but types of a ruin, more complete, terrible and universal, predictions to be consummated only in the final destruction of this present evil world.

In the twenty-fourth chapter of St. Matthew, our Saviour foretells the destruction of the Jewish polity and temple, the signs of his coming, and the end of the world; events so closely interwoven, that unless we take in their typical nature, we cannot detach the one from the other, without doing great violence to the sacred text. The destruction of Jerusalem—the vengeance which overtook the enemies of Christ—the deliverance vouchsafed to his followers—seem but an accurate delineation of those things that shall happen even unto the end of the present dispensation, and which cannot fail of affording us fruitful topics of consideration.

Two days previous to the crucifixion of our blessed Saviour, he went for the last time into the

temple to teach; when, after having denounced heavy woes against the scribes and pharisees for their hypocrisy, foretelling the barbarous treatment his disciples should meet with at their hands, he breaks out into those beautiful and touching apostrophe to the beloved yet ill-fated city, "O Jerusalem! Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens together under her wings, and ye would not. Behold! your house is left unto you desolate; ye shall not see me henceforth, until ye shall say—blessed be he that cometh in the name of the Lord." Having said this, he went out of the temple, and as he departed, his disciples (St. Luke tells us) drew his attention to the splendor and magnificence of the buildings, how they were adorned with goodly stones and gifts; when Jesus said unto them, "See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down." How must this announcement have filled the minds of his disciples with fear and amazement, when they considered the antiquity and sanctity of their temple—its massive pillars and stupendous fabric; and inclining, as they evidently did, towards the Jewish notion then prevalent, of the temporal reign of Messiah with the eternal duration of their temple—this doubtles must have been to them a sad enigma, too difficult for their yet weak faith to unravel. Yet was it fulfilled to the very letter; for the general whom Titus left in the city after its destruction, ordered its foundations to be ploughed up, thus literally accomplishing Micah's and Jeremiah's prophecy, "Zion shall be ploughed like a field, and Jerusalem shall become heaps."

After this, our Lord retires to the mount of Olives, whither his disciples follow him, saying, "tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" In answer, he gives them a full and particular account of the several important events that would precede, as well as the prognostics that would announce the approaching desolations. He begins with a caution, "take heed that no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many." This we find was literally fulfilled; for, within one year after our Lord's ascension, there arose a false Christ, and after him a long succession followed, leading away multitudes after them, to be deceived and to perish. Our Master's friendly warning came not then amiss.

He then proceeds to tell them that when they shall hear of wars and rumors of wars, not to be troubled, for all these things must come to pass, but the end is not yet; for nation shall rise against nation and kingdom against kingdom, and there shall be famines and pestilences, (St. Luke adds) and fearful sights, and great signs shall there be from heaven, and earthquakes in divers places; all these things are the beginning of sorrows." If we consult Josephus, the Jewish historian, we shall find that all these things had their first and literal fulfillment in his own day. His pages of these times, are filled with details of war, famine, bloodshed and pestilence; he gives us also an account of the fearful sights and great signs from heaven, of a fiery meteor like a sword, hanging over Jerusalem, for the space of a year; one of the gates of the temple opening of itself, which to open required the strength of twenty men; chariots and armies being seen to pass through the air around the city; and at the feast of pentecost, while the priests were going into the inner temple, they felt a shaking accompanied by an indistinct murmuring, the voices as of a multitude saying, "let us depart hence." Before the time for celebrating this feast had again come round, the Jewish war had commenced, and in the space of three years afterwards, Jerusalem was surrounded by the Roman army, the temple converted into a citadel, and its courts streaming with human blood.

Our Lord's next prediction is of the persecution of his disciples, that they should be delivered up to be afflicted and killed, and should be hated of all nations for his name's sake, and that many should be offended and betray one another; but he that should endure unto the end, should be saved. It was a war (says Tertullian,) against the very *name*, to be a Christian was of itself crime enough. So we find that they were persecuted among all nations. We are told that in the time of Nero, many were seized, confessed and betrayed one another, and multitudes, by that means, were most barbarously executed—"but he that endures to the end shall be saved, and this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." This prediction also we find literally accomplished before the destruction of Jerusalem; for St. Paul tells us that the gospel was preached unto every creature under heaven, and faithful Christians were all saved from the common ruin by fleeing into a little city in the mountaneous regions of Judea, called Pella; their signal for flight being the abomination of desolation, spoken of by the prophet Daniel, which St. Luke in a parable passage explains thus: "When ye shall see Jerusalem encompassed by armies, then shall ye flee to the mountains." The idolatrous Roman armies surrounded the holy city, and the most holy place within was converted into a citadel where the grossest abominations were committed—robbery, bloodshed and murder. Well then was it "the abomination of desolation." The day on which Titus encompassed Jerusalem was the feast of the passover, the anniversary of the memorable period on which the Jews crucified their Messiah. The city, of course, was crowded with Jewish strangers and foreigners from all parts, so it became in fact a great prison-house for nearly the whole nation upon whom God was to shower down his divine vengeance. Then calamities came upon them with the suddenness of lightning and "as a snare." The mere narration of the foretold tribulation of these times, is enough to sicken the stoutest heart and cause humanity to shudder.

TO BE CONTINUED. E.

BROOKLYN, Nov. 16, 1846.

To the Editor of the Churchman:

SIR:—In the "New York Temperance Standard," a paper printed in your city, I observe a correspondence between the Committee on behalf of the late Temperance Convention, and the candidates for the Senate and Assembly. The annexed answer to the Committee is so every way worthy of a Churchman—and is such a carrying out of the principles you have always advocated—unpopular I acknowledge—yet presenting so rare a spectacle as that of a young man flinging to the winds the bauble of worldly honor when the everlasting principles of the Church are the cost, that you will, reverend Sir, greatly advance, (in the opinion of many warm admirers of your stable journal,) the cause of Temperance, as we preach it, by publishing the whole letter. One of our Southern Bishops remarked, "that it was but a reverberation of one of the editorial guns of the Churchman." As your guns are so effective, I think you had better fire again. J. M. E.

To Messrs. *Hiram Cumming*, *Luther Jackson*, and *Abraham Offen*, Committee of the New York County Temperance Convention:

GENTLEMEN:—I have just received your letter of the 12th inst., interogating me respecting my views, in relation to the Excise Law of 1845.

The tone of your letter indicates that you feel yourselves entitled to a reply,—a thing which you certainly have no right to expect, unless the object and bearing of the questions put, be quite *apparent*; and I think that a little reflection will enable you to perceive, that were I not at liberty to *infer* what I please, I should be left totally ignorant of your design.

If, however, as I suppose, you intend that I should understand you as declaring for the men who shall commit themselves to stand firm in the cause of temperance, then I think I need only *suggest* to you, the painful results which so often flow from the inconsiderate measure of making some favorite idea the *watch-word*, by which the most conflicting and disturbing elements find their way, even into the Legislature of the State.

But still, as a public man, I am willing that every body should know precisely what I think in regard to any popular question. Let me say, then, that I belong to no Temperance Society, but that one great Body, which enjoins "*Temperance in all things*," and that I have never yet been able to discover the necessity for any *separate* organization. But, notwithstanding, in relation to your interrogatories, I have no hesitation in replying, that, should I have the honor of being elected a member of the Assembly of this State, I should certainly vote for extending the Excise Law of 1845, to the City and County of New York, and also use every honorable means for the perpetuation of said law throughout the State. Indeed, I cannot see *how* any sensible man would go to work to furnish a *good* reason for depriving any portion of the people of this or any other State, either of their *individual*, their *political*, or their *moral* right of settling so grave a matter for themselves, as the one which your questions involve.

I am gentlemen,
Very respectfully and truly,
Your humble friend and serv't,
WM. R. TAYLOR, 134 Fourth Avenue.

For the Churchman.

CANON XXXI. OF THE GENERAL CONVENTION OF 1846.

The object of this canon is to *protect* clergymen and congregations in the possession of their parochial rights. It prohibits, in absolute terms, "the officiating of ministers of this church in the churches or within the parochial cures of other clergymen." Not only is a minister secured against interferance from a clerical brother in his church, but in his parish also. But lest a question should arise as to what *is* the parish of a clergyman, in any given case, the canon declares that, "each city, borough, village, town or township, in which there is one Protestant Episcopal Church or congregation, or more than one such church or congregation, shall be held for all the purposes of this canon, to be the parish or parishes of the Protestant Episcopal clergyman, or clergymen having charge of said church or churches, congregation or congregations. And in case of such a vicinity of two or more churches that there can be no local boundaries drawn between these respective cures or parishes, it is hereby declared, that in every such case, no minister of this church, other than the parochial clergy of said cures, shall preach within the common limits of the same, in any other place than in one of the churches thereof, without the consent of the major number of the parochial clergy of the said churches." It had been declared just before, that "express permission" was necessary, and must be obtained from the parochial minister in order to enable any other minister to officiate within the bounds of his cure.

Now, at the time this canon was published by the General Convention, and by virtue of its clear provisions, the various ministers then settled in the United States, in charge of Protestant Episcopal Churches, were put in possession not only of their respective churches, but also parishes, to the absolute exclusion of other ministers of the same church. New parishes, indeed, might (as they were needed) be organized, new churches built, and the number of the parochial clergy, from time to time, be increased; but it must be with the consent of those who were already in possession of the field.

True, it is not said in the canon, that a parish shall not be organized within the limits of one already existing, without the consent of its clergyman, but it is said that another minister shall not officiate within those limits without his "express permission." And this eivdently covers the whole ground. For, if another minister may not officiate without consent of the one previously in charge of the parish, to what purpose is another parish organized without such consent? To say that when a new parish has been so established, that it may then call a minister to officiate for them, on his own responsibility, and of right, is an obvious evasion of the just intent and meaning of the canon. It is clear, that in this supposed case, the minister would be officiating without permission within the limits of another clergyman's parish. For though it is pretended he has a parish of his own, yet that parish is within the limits of another, and *is there* without consent or permission. And herein lies the point and truth of our argument. A minister, so officiating, has neither permission given to him *directly* upon his own application, nor *indirectly* through the new parish for which he officiates. He has not permission at all, and consequently violates this canon, one of the most important that our church has for the maintenance of order and peace among her members. His plea is, that he does not violate the canon, since he is officiating in his own parish; nevertheless, it is true that he is officiating "within the parochial cures of other clergymen," which is absolutely (without reserve or qualification) forbid by the canon. Even though a Bishop or Diocesan Convention should give their sanction to a parish and its minister, so established, by receiving them into union, that would not legalize the measure, nor touch at all the real merits of the question. It is a canon of the General Convention which regulates the matter. Diocesan jurisdiction has no control over it.

Let us take a case by way of illustration, not hypothetical, but an actual existing case. A minister was regularly called and settled in a parish. While absent from home, another minister visited the parish, under the impression (it is supposed) that it was vacant. On the day of his arrival, however, he was informed by the senior warden that such was not the fact. He remained, and was invited to preach in the absence of the parish minister. He did so, and prolonged his visit full a fortnight after this event—even after the return of the rector of the church. Certain friends are enlisted in his behalf, who request, *by a formal vote*, the Vestry to discharge the present rector and call this individual to fill his place. The Vestry, as might be expected of any set of christian gentlemen in the land, unanimously and promptly declined to accede to the request. The friends of this clergyman then determined to organize a new parish, (within the canonical limits of the old one) for the express and only purpose of securing him as their parish minister. No consent or permission is asked—they conceiving this to be their right as members of the Protestant Episcopal Church.—There is an additional feature in this case which it may be well to state in this connection, in order that we may have the full benefit of the illustration. In the place where the above mentioned events transpired, a *second* parish had been but recently established, with the "express permission," as well as hearty co-operation of the clergyman of the old parish. This was, of course, yet in its infancy. The foundation of its new church barely laid and its walls about to be erected—few in numbers and feeble in means. It was in this juncture of affairs, without the shadow of the plea of necessity in the case, and for the avowed object of introducing another clergyman "within the common limits" of the parishes, that a third parish, upon individual responsibility, asking no consent, starts up into an antagonist and rival position. If this be not setting up priest against priest, congregation against congregation, and altar against altar; if this be not a violation of the good order and peace, of the unity and prosperity of the church, we know not what is.

Yet protection may, perhaps, be sought for the case we have referred to, in the vagueness of the terms of the XXXI. Canon of 1844, of the General Convention. It may be said that that Canon does not prohibit individuals from forming a parish within the limits of another, even when they have no permission therefor. In our construction of the Canon, we have endeavoured to show that, though such a prohibition is not expressed in so many words, yet it is clearly implied in the Canon. For whether a new parish be formed within another or not, the case and the law are still the same; "express permission" must, in some way, be given before a new clergyman can enter to officiate in the parish of another clergyman.

If our view of the Canon be not the correct one, and if parish may spring up within parish, without any restraint or permission granted, but according to the will or caprice of individuals; what, then, means the Canon, either, *first*, by requiring "express permission" before a clergyman can officiate in another's parish? or, *secondly*, by defining the limits of parishes? The "express permission" is evaded and becomes a dead letter. The limits of parishes—"*within*" which the Canon declares the clergy have their rights—are mere imaginary boundaries—nonentities. There is no parish (i. e. a minister having local jurisdiction rights) in the whole land. There may be churches and congregations, but parishes—definite spheres or fields of parochial ministration, there are none. If so, what means the Canon? Less than nothing; and it becomes a law, indirectly and by false construction, for working mischief and ruin to the church. If it is not to be taken as prohibitory of the erection of one parish within another, without consent; then the independant congregationalism system prevails. Proprietary chapels of individuals, Conventicles of Dissenters will spring up every where, not, as formerly, *beside* the church, and filled by those who are not of her (having quit her communion) but *in* the church, and filled by her own members. A system this, if such it can be called, of complicated evil, confusion, rivalry, and anarchy. In such a view, the Canon XXXI., of the General Convention might as well be annulled. OHIO.

For the Churchman.

ALTAR, PRIESTHOOD, &c.

"It is one thing to say that the Holy Sacrament of the Lord's Supper is a sacrifice, and another to say that Christ is properly sacrificed therein," (says Mede,) "These are not the same, for there may be a sacrifice, which is a representation of another sacrifice, and yet a sacrifice too. Such a sacrifice is this of the New Testament, wherein another sacrifice, that of Christ's death upon the Cross, is commemorated." "A sacrifice then was (says Heylen) among the Jews, showing forth Christ's death unto them before his coming in the flesh. A sacrifice there must be among Christians, to show forth the Lord's death till he come in judgment. And if a sacrifice there must be, there must be also Priests to do and *altars* whereupon to do it; because without a priest and *altar*, there can be no sacrifice. A Priest derived from Aaron then, from Melchisedec now: a bloody sacrifice then, an unbloody now: an *Altar* for Mosaical Sacrifices then, for Evangelical now: The sacrifice prescribed by Christ 'qui novi testamenti,' &c., who taught the new oblation of the New Testament, saith Irenæus, book 4, chapter 32."

And Bishop Taylor:—

"Whatsoever Christ did at the institution, the same he commanded the Church to do, in remembrance, by repeated rites; and Himself also does the same for us in heaven, making perpetual intercession for his Church, the body of his redeemed ones, by representing to the Father his death and sacrifice. There He sits as High Priest continually, and offers still the same one perfect sacrifice; that is, still represents it as having been once finished and consummated, in order to perpetual and never failing events. And this also His ministers do on earth. They offer up the same sacrifice to God, the sacrifice of the Cross, by prayers, and a commemorative rite, and representment, according to His holy institution."

This manifestly is the doctrine of the Holy Catholic Church, Bishop McIlvaine to the contrary notwithstanding.

"In the Eucharist an oblation or sacrifice was made by the Church to God, under the form of his creatures of bread and wine, according to our blessed Lord's holy institution, in memory of his cross and passion. This the early Christians believed to be the pure offering or sacrifice, which the Prophet Malachi foretold, that the Gentiles should offer: that it was enjoined by our Lord, in the words 'Do this in memorial of me:' that it was alluded to when our Lord or St. Paul spake of a Christian *Altar*. (Matt. v. 23, Heb. xiii. 10,) and was typified by the Passover, which was both a sacrifice and a feast upon a sacrifice."

"As Themistocles (says Bishop Taylor again) snatched up the son of King Admetus, and held him up between himself and death, to mitigate the rage of the king, and prevailed accordingly. So our holding up the Son of God, and representing him to his Father, is the doing an act of mediation and advantage to ourselves, in the virtue and efficacy of him the mediator. As Christ is 'a Priest forever' in heaven, and yet does not sacrifice himself afresh, nor yet without a sacrifice could he be a Priest, but by a daily ministration and intercession represents his sacrifice to God, and offers himself as sacrificed: so he does upon earth by the ministry of his servants. He is offered to God; that is, he is by prayers and the sacrament represented or offered up to God, as sacrificed; which in effect is a celebration of his death, and the applying it to the present and future necessities of the church, as we are capable, by a ministry like to his in heaven. It follows then, that the celebration of this sacrifice, is in its proportion an instrument of applying the proper sacrifice to all the purposes which it first designed."

"Let no man take offence (says Bishop Sparrow) at the word 'altar.' Let him know that anciently both these names, 'altar' or 'holy table' were used for the same thing, though most frequently the Fathers and Councils use the word 'altar.'" "To put all out of doubt it is questionless lawful and safe to speak the language of the New Testament, and to give this holy thing the name which is given to it there. Now then it is called 'altar,' Heb. xiii. 10, 'We have an altar,' &c. Again, St. Matt. v. 23, 'When thou bringest thy gift to the altar,'" &c.

Once more:—

"If we deny the Eucharist to be a real and proper sacrifice (says Brett) we give the Papists a great advantage over us. Because they may easily prove from the institution of this sacrament by Christ, from this and divers other texts of scripture, and from the primitive fathers of the church, that it is a *sacrifice*—and forasmuch as our church declares, that the Lord's Supper is in such wise to be done and ministered, as our Lord and Saviour commanded it to he done, as the holy apostles used it, and the good fathers in the primitive church frequented it, (Hom. of Sact.) they will easily show that if we do not believe the Eucharist to be a sacrifice, we do not hold to this rule and declaration of our church, and confute us from our own principles. And when they have thus confuted us, and clearly proved the Eucharist to be a sacrifice, and we have not instructed our people in the nature of this sacrifice, what a mighty advantage do we give them to draw away our people from us."

From all these quotations, it manifestly appears that by the mouth of more than two or three approved and long accredited witnesses, the Church doth teach, that the Holy Eucharist is a true and proper commemorative sacrifice, not propitiatory as the Romanists teach, but representative and commemorative; and consequently that the Christian Ministry is a Priesthood, and the Holy Table is an "Altar." To a Catholic Churchman, it is matter of deep regret and heartfelt sorrow that any one should deny or dispute these truths. What idea can be formed of Christian worship without the Everlasting Priesthood of Melchisedec? the Everlasting Sacrifice of the Cross? and its Everlasting representation or Commemoration in the Church? The Catholic doctrine of the Church is mutilated, without the One Great Sacrifice, ever offered by the One Great High Priest over the House of God, and ever represented, and commemorated upon the Christian "Altar."

The position taken by Bishop McIlvaine appears to me to be be a fearful one. Fearful in its consequences to him, if the Church has "virtue" enough to assert and maintain her testimony. If not, it will be a fearful item in the account which she must give to her divine Lord. Much as I love the Bishsp, I do hope and pray his sad mistake will be corrected.

Nov. 9, 1846. G. B.

For the Churchman.

Rev. Sir:—Supposing that Bishop McIlvaine has proved *to his own satisfaction* that the Christian Church has neither sacrifice or altar, I would inquire what becomes of his labors, to prove the Apostolical Succession of the Priesthood?

If we have no sacrifice, no altar, I contend we have not, we need not a priesthood. Let these principles be carried out to their legitimate results, and even Bishop McIlvaine must shudder at the consequences.

Much has been said and written lately, to prove that "tractarianism" *leads* men to Romanism. I venture to affirm, that such writers as Bishop McIlvaine will *drive* them there, or lead them into infidelity. Respectfully yours.

Watervleit, 16th Oct. OBSERVER.

For the Churchman.

Mr. Editor,—I was pleased to see the authenticated statement in your last number of Bishop White's opinion of the Episcopal Recorder. Several years ago, the Editors of that periodical, in some remarks on Bishop Onderdonk's admirable letter to Bishop McIlvaine, declining the controversy to which he was challenged by his brother of Ohio, (a letter which I should be glad to see published in the Churchman) declared, if I remember aright, that Bishop White continued to take the Recorder until the close of his life; thus endeavoring to create the impression that he was a subscriber to the paper, and therefore not unfriendly to its character and objects. The truth, I apprehend, will be found to be that notwithstanding the discontinuance of his subscription, the offensive sheet was absolutely forced upon him by being pertinaciously left at his door, in flagrant disregard of his repeatedly expressed desire that it should be no longer sent. To those who were behind the scenes, it is well known, that the personal solicitation of its Editors, with every device, direct and indirect, some of them of very questionable propriety,—was employed to extend the influence and subscription of the Recorder; and the insinuated approbation of the good old Bishop, was an advantage which they were unwilling to forego. It doubtless contributed not a little to a success, which was triumphantly announced by those manufacturers of public opinion, as conclusive evidence of the general approval of the course and principles of their paper.

But enough of the soi-disant *Episcopal* Recorder. My chief object in taking up my pen was to place on record the light in which the good Bishop regarded the word "Low Churchman" as illustrated by those of his contemporaries to whom they were applicable. I have been informed on unquestionable authority, that on one occasion during the meeting of the Diocesan Convention of Pennsylvania, his customary meekness being probably disturbed by the imputation of the phrase to himself, he declared from his chair, in open session, *that he would rather be called a Turk or a Jew than a Low-Churchman*.* L.

* A lady of St. Andrews, during the rectorate of the late Rev. Dr. Bedell, remarked, in conversation with the Bishop, that *they* were called the "*Low Church*"—"rather the *No Church*, madam," replied the bishop.

For the Churchman.

Rev. Sir:—Without a particular knowledge of Calvin's various opinions, and with only small skill in the French language, may I suggest to "Presbyter," that his translation, in your last paper, is not quite accurate. The words "encore en voye de prefiter ou advancer," mean "still in the way to profit or advance," not "may still BE *helped* or advanced." Departed saints may *improve* through grace continued (perhaps increased) in the intermediate state, which is simply the work of God's Holy Spirit; and nothing more does the paragraph quoted affirm or imply. That they are to "BE *helped* and *be* advanced," in such a way as to open a place for human prayers, Calvin does not say. What he does say, however, may be a serviceable hint to many of his followers.

But St. Paul is final authority. He does not *pray* that "He who had begun a good work in the Philippians would perform it until the day of Jesus Christ," whether the "day" of their death, or the "day" of their rising. No, indeed; for he is "*confident* of this very thing." (Philip, i. 6.) And I confess "that my sympathies on this and all other subjects, are with" the apostle.

Nov, 13th, 1846. SECTATOR.

The Churchman.

NEW YORK, SATURDAY, NOV. 21, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

We said that we accepted the position of priest, sacrifice, and altar, being dependents and consequents so far as respects sacrifice and altar. In other words we take *sacrifice* and *altar* to be correlates; so that there can be no proper altar without a sacrifice or oblation to be laid on it, and no proper sacrifice or oblation without an altar to support it.

It seems just also to say that *altar* and *sacrifice* are dependents on *priest*; but we doubt whether it be true that *priest* is dependent on *altar* and *sacrifice*. In other words, we think there may be *priests* without either *altar* or *sacrifice*. For by *a priest* we mean one who is taken from among men and appointed to minister in sacred things for God towards men, and for men towards God, according to the rites of any religion whether true or false; so that if a religion do not require a visible altar and sacrifice (as has been the case both in ancient and modern times with some false religions) its ministers are nevertheless priests. In fact, however, sacrifice or oblation has been a part of the patriarchal, of the Jewish, and of most forms of the Heathen religion; and until the time of the Reformation it was universally held (as it is still by the great body of Christians in the Eastern and Western Churches) to be an essential part of the Christian Religion. Hence very naturally the idea of *sacrifice* or *offering* has come to be very intimately associated with that of *priesthood*; and a priest is understood to mean one who *offers up* or *sacrifices* to GOD. Not that this is the sole or, strictly speaking, a necessary characteristic of a priest; but that it is in fact *one*, and that an almost *universal* characteristic.

If we turn to the dictionaries we find that Bailey says that a priest is a clergyman; Johnson, "one who officiates in sacred offices," "one of the sacred order of the hierarchy, above a deacon, below a bishop;" Richardson gives the derivation of the word and several examples of its use, some of which express the notion of sacrifice, but gives no definition; Calmet the derivation and a description of the functions but no definition; and Broughton says, "Priests, A general name for the ministers of religion in all ages." All these lexicographers agree that the word is not limited to the meaning of a *sacrificer* or *offerer*, and that it does not exclude this meaning. If the Church require the act of sacrifice of her clergy; if the sacred offices require it of him who officiates in them; or if the same be required of him by the religion of which he is a minister, then, and not otherwise, the priest is one who *offers* or *sacrifices* to GOD.

Hence it appears that they who reject a proper sacrifice and altar need not therefore reject a proper priesthood; and we would respectfully submit to Bishop McIlvaine and others who believe in a ministry of divine appointment but deny the sacrifice of the Holy Eucharist, whether it would not be better for them and more conducive to religion, to argue that the priests of the New Testament are not required to make a proper oblation on a proper altar, than to deny the existence of the Christian Priesthood. Such a course on their part would narrow the ground of controversy and simplify its process, would save them from at least seeming contradiction, and would be less shocking to the feelings of their brethren.

We have made this suggestion more for the sake of our common Christianity than for any benefit which would accrue from it to our own cause in particular. For believing, as we do, that the Holy Eucharist is, as respects its outward and visible, no less than its inward and invisible part, a divinely instituted sacrifice, and consequently that oblation or sacrifice is the appointed function of a *Christian* priest, we of course do not object to such a use of the word as includes in it the notion of sacrifice.

But to come to the Address. Having quoted from Fulke the declaration of Gregory Martin that "Protestants because they make it [the Eucharist] only a communion of bread and wine, or a supper and no sacrifice, therefore they called it [the altar] a table only;" and that their intention in so doing is to take away the sacrifice of the Eucharist by taking away both altar and priest, "because they know right well that these three, priest, sacrifice, and altar, are dependents and consequents, one of another, *so that they cannot be separated*," Bishop McIlvaine adds:—"To the accuracy of the above, as to Protestants making the Eucharist only a communion of bread and wine, I do not agree. But as to the essentially Romish connexion of *altar*, it is all most true. And hence you see that whether the Lord's Supper be celebrated on a table, or on an altar; or a structure the form of which shall express only a feast of communion; or on one which is ever associated with the idea of a proper priest and sacrifice, cannot with Romanists, or those who sympathise with their doctrine of the Eucharist, be a matter of indifference."

That any of the ministers of CHRIST then should be proper priests is, according to Bishop McIlvaine, a Popish doctrine. Again he says, page 19, that the minister of the Holy Eucharist is "no Priest except as that name is used synonymously with *Presbyter* or *Elder*;" again, page 24, "We meet at the Lord's Table without any mere human Priest," adding in a note, "Of course I mean Priest in the sense of a sacrificer;" and again, page 27, he says that the Holy Eucharist is no otherwise a sacrifice, "except as the offering of prayer and thanksgiving is *figuratively* a sacrifice and each communicant is in that sense a Priest:" thus plainly and repeatedly affirming that the Church has no proper priests, and that they who celebrate the Holy Eucharist are no more than *Elders*, and are only called priests in a figurative, by which he means a metaphorical sense.

But what says the Prayer Book? "When the Priest, standing before the Table hath so ordered the Bread and Wine, that he may with the more readiness and decency break the bread before the people and take the cup into his hands, he shall say the prayer of Consecration." In the saying of which, "The Priest is to take the paten into his hands," "to break the bread," "to lay his hand upon all the bread," "to take the cup into his hands," "to lay his hand upon every vessel in which there is any wine to be consecrated;" and having so done to proceed to "The Oblation," in which he says, "Wherefore, O Lord, and heavenly Father, according to the institution of thy dearly beloved Son our Saviour JESUS CHRIST, we, thy humble servants, do celebrate and make here before thy divine majesty, with these thy HOLY GIFTS WHICH WE NOW OFFER UNTO THEE, the memorial thy Son hath commanded us to make," &c. "The minister" may deliver the cup and perform several other acts of the Holy Service, but "the priest" alone can consecrate and make the oblation. There is no room here for metaphorical language; for rubrics are plain matter-of-fact directions to which metaphors are abhorrent, and we might as well deny that the table is a true and proper table, the paten a true and proper plate, or the hands of the priest true and proper hands, as to deny that the priest himself is a true and proper priest. Equally desperate is it to say that the word *priest*, though here taken in a proper sense means only an elder or presbyter, since the function here required of the priest, and which only a priest can perform, is a true and proper oblation of the Holy Gifts on the altar. It may indeed with truth be said that the priest does not offer the *natural* body of CHRIST, but that he offers only a *representation* or *memorial* of it to the FATHER; but to affirm that the priest makes no other offering than that of prayer and praise, that he does not make an external and visible oblation, viz., the "Holy Gifts," is surely to speak without due consideration, and to hazard an assertion which subsequent reflection should lead an ingenuous mind to retract.

But Bp. McIlvaine thinks that there is an ambiguity in the word *priest*; that it sometimes means a *hiereus* and sometimes a *presbyter*, to the exclusion of all notion of sacrifice. Supposing, and only supposing, this to be the case in the general use of the word, it is most evident that the word, as used in the communion service, includes the sense which the Bishop rejects, the priest being expressly ordered to make a true and proper oblation. We maintain, however, that there is no such ambiguity; that the word *priest*, in its natural and ordinary sense, is equivalent to *hiereus* in Greek, and *sacerdos* in Latin; and that the Reformers themselves used it in this sense.

First, as to the natural sense of the word; we are quite willing that this should be determined by Bishop McIlvaine himself; who in the compass of sixteen pages of his Address—from page 11 to page 27—uses the words *priest* and *priesthood*, either in his own language, or language which he adopts, some twenty-seven times in a connexion which shows that he regards them as including the notion of sacrifice: and it is only when he comes to the Communion Office that he is driven to put upon the word the *non-natural* sense of an *Elder* or *Presbyter*.

We shall cite a few instances which prove that not only by endorsing the language of the Romish writer respecting the inseparable connexion of *altar, sacrifice and priest*, but in his habitual use of the word, Bishop McIlvaine takes the word priest to mean *one who offers sacrifice*. Thus, p. 7, he speaks of the Church of Rome's "doctrine concerning a real and propitiatory sacrifice in the Eucharist, and *a real, sacrificing, mediatorial priesthood* in him who is commissioned to minister the Eucharist;" p. 12, "Now where this doctrine concerning *a real sacrifice and priesthood in the Eucharist* exists, it must have a literal altar in the Communion;" p. 15, "Hence you see that whether the Lord's Supper be celebrated on a table, or an altar: or a structure, the form of which shall express only a feast of communion; or on one which is associated with the idea of *a proper priest* and sacrifice, cannot, &c." And p. 19, "when you shall see how conclusively the state of the case as to what is right in the Church, in regard to the furniture for the Lord's Supper, expounds her doctrine of the nature of that sacrament, as involving no sacrifice, except as all prayer is sacrifice, and of the minister thereof *as being no Priest*, except as that name is used synonymously with *Presbyter* or *Elder*;" p. 23, (referring to the history of the institution,) "Nothing can more perfectly exclude the idea of sacrifice, *priest*, and altar;" "The work of the Jewish *priest* was finished when the paschal lamb had been sacrificed;" p. 24, "They met without a priest; all that pertained to the office of Priest having been finished at the Temple. We meet at the Lord's Supper without any mere human priest; for all that pertaineth to the office of a Priest, in our reconciliation to God, was finished when CHRIST offered up himself. 'once for all,' on the altar of the cross," p. 26, "Jesus was priest and victim;" and p. 27, "The feast alone remains—a feast *commemorative of a sacrifice*, but not *a sacrifice of commemoration*, except as the offering of prayer and thanksgiving is *figuratively* a sacrifice, and each communicant a Priest."

In all these instances the word *priest* means *one who offers sacrifice*. With Bishop McIlvaine, at least this is the natural, obvious sense of the word; he gives out the word in this sense, and all along supposes that his hearers and readers take in the word in this sense. Once only, after having peremptorily asserted that *We meet at the Lord's Supper without a priest*, does it occur to the Bishop that there may be possibly some misapprehension, and then he adds in a note: "*Of course* I mean in the sense of a *sacrificer!*" *Of course*, then, Bishop McIlvaine being judge, a priest, taking the word in its current and natural import, is an *offerer* or *sacrificer*.

And this, beyond all reasonable question, is *now* the received meaning of the word *priest*. Catholics, both Roman and Anglican, claim the word because it denotes one appointed to offer to God in behalf of the people, and mere Protestants, with one voice, reject it for the same reason. On this one point there is no diversity of opinion, but all, Catholics and Protestants, agree to include in the word, in its ordinary and natural use, the notion of oblation or sacrifice; nor is the word commonly used in any other sense without some qualification or explanation of it being appended by the speaker.

But though this be now the received meaning of the word, yet it may be said that the Reformers, who compiled our Prayer Book, did not use it in this sense. In opposition, however, to this view, we shall show from Bishop McIlvaine himself, that the Reformers used the word priest with the distinct understanding and belief that it included the notion of a *sacrificer*. Bishop McIlvaine says:—

"The English Translations of the Bible were violently attacked by Romish writers, in the age of the Reformation, because the original word *presbyteros* (whence comes our word Presbyter) was never rendered Priest. The Reformers answered thus. 'The word Priest, by popish abuse, is commonly spoken for a sacrificer, the same as sacerdos in Latin. But the Holy Ghost never calleth the ministers of the word and sacraments of the New Testament *Hiereis* or *sacerdotes*. Therefore, the translators, to make a difference between the ministers of the Old Testament and them of the New, call the one according to the usual acceptation, priests, and the other according to the original derivation, presbyters or elders."

Thus the Reformers, according to Bishop McIlvaine himself, were well aware that the word *priest* was understood in their day to include in it the notion of a *sacrificer*, and scrupulously observed this meaning in the translations of the Holy Scriptures; applying the word *priest* to the ministers of the Old Testament, and word *presbyter* or *elder*, to the ministers of the New Testament.

This is an important fact both as it shows the fidelity of the Reformers in the translation of the Bible, and their testimony to Catholic doctrine in the compilation of the Prayer Book. In the translation of the New Testament, they do not denote the ministers or ministry of CHRIST by the term *priests* or *priesthood*; and that for the very reason that these terms are not there applied to the Christian ministry. This is freely admitted; we read of the "laying on of the hands of the presbytery," and "the elders I exhort who am also an elder;" but we nowhere find the Christian ministry and ministers expressly called *priesthood* and *priests*, in the New Testament; no more than we find the word *consubstantial* applied to the Son, or the words *Trinty* and *persons* to the Godhead. Catholic divines have observed the omission, and accounted for it by very satisfactory reasons, claiming the authority of the writers of the New Testament, not for the *name*, but for the *office* and *power* of the priesthood in the Christian Church. On the other hand, in their translations both of the Old Testament and the New, the Reformers, as Bishop McIlvaine says, have applied the words *priest* and *priesthood* to the person and office of our Lord, and to the ministers of the Old Testament; thus showing that *they* took the word *priest* to include the notion of one who *offers* or *sacrifices*. Now if the Reformers, who thus, as Bishop McIlvaine says, "make a difference between the ministers of the Old Testament, and them of the New, calling the one according to the usual acceptation priests, and the other according to the original derivation presbyters," have not called the ministers of the Holy Eucharist *presbyters* or *elders* in the Prayer Book, but have called them *priests*, can there be a doubt as to the sense in which they meant the word to be taken?

"Ambiguity," says Bishop White, as quoted by Bishop McIlvaine, "has arisen from the circumstance that the English language applies the same word 'Priest' to denote two words in the original, *Hiereus* and *Presbyteros*." Notwithstanding the authority of Bishop White and the frequency with which this observation is quoted, we shall venture to question its correctness. *Hiereus*, as every body knows, is the Greek, as is *Sacerdos* the Latin word for a *priest*; and if the English *priest* be not precisely equivalent to the Greek *Hiereus* and the Latin *Sacerdos*, we, at least, are unable to point out the difference. As little doubt is there that the word *Presbyteros* means a *presbyter* or *elder*; nor would any man who aimed to give merely the force of the Greek, ever think of translating it by the word *priest*. Indeed, to show the true value of this oft quoted criticism, we have only to strip it of its Greek guise and turn the words *Hiereus* and *Presbyteros* into plain English; and then it will amount to this; viz., that the English language uses the same word *priest* to mean both *presbyter* and *priest*; the fallacy of which is apparent.

The alleged, and we believe the only ground for this criticism is the fact that *Priest* is a contraction of *Presbyter*. But the merest tyro in philology knows that the meaning of words is not to be determined by their derivation alone; language abounding with instances in which words have been deflected from their original to a widely different meaning. Indeed to argue that *priest*, as being derived from the Greek *presbyteros*, must mean an *elder*, is about as sensible as it would be to turn our *Senators* into *old men*, our *chancellors* into *copyists*, or our *governors* into *ship-pilots*. The name in this case, as in many others, was originally given, because it expressed some one feature or quality of a Christian minister, and was afterwards enlarged in its meaning so as to embrace all the functions which belong or are believed to belong to the Office. The meaning of the word, therefore, is to be determined by its use, and not by its origin; and we doubt whether the word *priest* be ever used as synonymous with *presbyter* so as to exclude all notion of mediatorial, intercessory, or other sacerdotal functions. What mere Protestant denomination that would allow its *elders* to be *priests?* What good authors ever use the word *priest* as equivalent to *elder?* There is indeed a seeming sanction for such use in the Douay Version of the New Testament, which speaks of "the imposition of the hands of the priesthood," and of ordaining "priests in every city," where the original has *presbytery* and *presbyters* or *elders*. But before the patrons of this criticism claim the sanction of the Roman Catholic translators (can they find a better?) they should remember that these worthy men, though good masters of English, often wrote more as pastors than as critics, and were intent on conveying the sense of the present Church rather than the sense of the ancient Greek. So it has been in this case; where they evidently mean that the words *priest* and *priesthood* shall be taken in their ordinary sacerdotal import, and not as exact equivalents of the original terms.

The only ambiguity which we can discover in the word *priest* is that it is sometimes used in a large and general, and sometimes in a strict and limited sense. Thus when the rubric says, "The priest * * shall say the prayer of consecration," it is taken in a large sense to comprise both bishop-priests and presbyter-priests, or as we commonly say, bishops and presbyters; whereas when it says, "Then shall the Priest (the Bishop if he be present) stand up" &c., we see at once that it means a priest of the second and not of the first order of the hierarchy. But such ambiguity is common to many, perhaps to most words in the language, and is widely different from saying that the word *priest* has two meanings, of which one is *elder* and the other *priest*; which is the plain English of the *dictum* that *priest* is sometimes put for *presbyteros* and sometimes for *hiereus*. But enough; and yet we hope not too much for those who know the influence of words on our thoughts, and who therefore, it may be hoped, will look charitably on every honest attempt, however feeble, to ascertain their meaning.

P. S. The latter part of our last article contained several typographical errors, which were corrected in

the proof, but escaped the attention of the compositor. As they are of some importance we append them:

Line 3d from the end of the article, for "lest of a *commemoration* it be made a private eating," read "lest of a *communion* it be made," &c.

Line seventh from the end, for "most *strongly* omitted" read "most *strangely* omitted."

In the same column, line 7th from the top, for "the same *in* that sacrifice," read "the same *with* that sacrifice."

We insert "Observer" in the same spirit and intent with which we trust the author wrote it, viz. as expressing merely a probable fact, and not approbation of the fact. It is probably true that the denial by our bishop of the Holy Eucharist being a sacrifice will drive some men to Rome, as it is certain that the assertion by Romanists of the offering made by the Priest being *the same* with that on the Cross and not a *representation* of it, has driven many to Geneva. There is no reason, however, in being thus driven and tossed about from one error to another: our study should be to anchor in the truth which preserves us from all error.

We beg to call attention to the advertisement of the Rev. A. Ten Broeck, whose labors will, we trust, meet with encouragement.

We have been pleased to receive the annexed extract from the Raleigh Register, and commend it to the notice of our readers:—

St. Mary's School.—We cannot permit this flourishing Female Institution to commence its tenth session, without at least saying, what we most sincerely believe, that its superior cannot be found in the United States. This is strong language, but will be endorsed by all, we think, who have any personal knowledge of the manner in which this Institution is conducted. It is not necessary, we know, to say a word in its favor, with a view to invoke public patronage, for that has been extended to it to a degree of liberality that leaves nothing to be desired. But it is proper that Mr. Smedes, the Rector, should know that his indefatigable efforts to advance the cause of Female Education, are duly appreciated and honored throughout the State.

The faculty of communicating knowledge to youth, in the more effectual manner of exciting the powers of their minds, so that they may always be ready and eager for its reception—the ability to create in the pupils a strong interest in studies, let them have in themselves an intrinsic interest or not—and, above all, the power of commanding and regulating a large school, so as to preserve order and discipline without scolding or violence, is a peculiar and extraordinary talent, or, as some would express it, *a gift*, that falls to the share of few men. These qualifications, so rare, and so valuable, are possessed by Mr. Smedes in a most remarkable degree, and is, we are sure, one of the main elements of that success which has marked the progress of St. Mary's.

We might say much, with truth, of the Rector's uniformly amiable and cheerful temper, of his kindness and liberality of feeling, urbanity of manners, untiring industry, and of that piety and purity which characterize his every action, and we would do so, were it possible to secure this notice from his eye.

Bishop McIlvaine's Address finds small favor with the Christian Witness, as may be seen from the following extract:—

To think of shutting out heresy from the Church by rigorously requiring the communion table to be in a particular form, is surely a puerile idea. It is certainly not laying the axe at the root of the tree. To refuse to consecrate a church in which the Lord's table, either from the taste of the people, or the directions of the architect, or the fancy of the minister, is in some other form than that of "a *proper table*, in the usual sense," is a serious matter. It is surely an important position for a bishop to take, and one well calculated to cause laymen and ministers to cast about them, and make some inquiries as to the legitimate extent of Episcopal powers. Such a position, on the part of the bishop, is beset by difficulties, and open to many and strong objections.

The Church has nowhere described the form of that structure from which the consecrated elements are to be taken and administered in the Lord's supper. What bishop is then authorized to say, with authority, what it shall be, or what it shall not be? If one bishop has the power to say that it shall be made of pine, and stand on four legs, another may say that it shall be made of oak, in a chest-like form; and another, that it shall be constructed of five slabs of marble, and that he will not consecrate a church where it is not so constructed. Where is to be the end, and what is to be the remedy of such a state of things? Again, when does a structure pass from a *table* to an *altar*? Who is to be the judge of the point of transition? Frequently, the holy table, in our churches, is so covered, as to render it impossible, without removing the covering, to determine whether it is in the form of a chest, or whether it stands on legs, a "proper table." Must the bishop summon a council of carpenters, masons, joiners, and upholsterers, to go with him to the church, and gravely examine the communion table, before he proceed to consecrate the church? There are but few churches in this diocese that could be consecrated according to Bishop McIlvaine's rule. There is scarcely an Episcopal church in this city that has a "proper table," in the usual sense. In Philadelphia, we understand, they are usually covered with an altar-cloth, on which is a halo, with the letters I. H. S., thus strikingly resembling the altars in the Romish churches, both as to their form and their covering; and yet the Gospel is preached in these churches in its purity, and the priests do not pretend to offer the body of Christ an "unbloody sacrifice" on these altars.

A correspondent sends us the following from the English Churchman:—

"The religion which does not build chancels does not thrive. Of chancel worship there are three branches:—

1. The offerings of the congregation, a part of worship that belongs to natural as well as to revealed religion.
2. The offering of the Eucharistic Sacrifice by the Priest, and
3. Its participation by the people.

The first oblation of the elements comes under the first head; the second, or great oblation, comes under the second head, and these two must not be confounded with one another.

The first offering of bread and wine is (as Bishop Wilson says in his Parschialia) an acknowledgment that all we have, whether for the support or comfort of our lives, is owing entirely to his bounty.

The second offering is to represent the death of Jesus Christ, and the mercies which he has obtained for us; to represent it not only to ourselves but unto God the Father.

The Church of England embodies all these essential parts of worship in her system, and whatever be the teaching of her present doctors and prophets, she is not dazzled by high doctrine, and therefore she is constantly inculcating upon all her members the duty of praying always, and worshipping God with offerings. The reason why the Church of England does not fulfil her office of Christianizing England and our Colonies is, because her Bishops and her Clergy do not carry her system into practice, and this because, as it seems, they do not clearly understand the elements of which it consists."—(Rev. Charles Miller, in the English Churchman.)

Diocese of Ripon.—Consecration of the New Church at Whitley Lower.—On the 29th of September last, the Church at Whitley Lower, in the parish of Thornhill, was consecrated by the Right Reverend the Lord Bishop of Ripon. The prayers were read by the Rev. Thomas Bullevant, and the lessons by the Vicar of Thornhill, and the Vicar of Kirkheaton. A sermon was preached by the Rev. W. M. Herald, the Vicar of Bristol. A number of the Clergy from the surrounding parishes, and about 700 of the Laity attended. After the consecration of the burial-ground, the Bishop, with a large number of the Clergy and Laity, partook of the Holy Communion. The Church is built in the Norman style of Architecture, and was greatly admired. The chancel is large, and separated from the nave by a rich carved oak screen, and the windows are of rich stained glass, by Welliment. The Church affords accommodation for 400 persons, and all the sittings are free. The Right Honorable the Earl of Dartmouth gave the site for the Church. The entire cost of the erection and fitting up of the Church, and the erection of an excellent parsonage, and a large and commodious school, has been defrayed by Thomas Wheatley, Esq., of Cote Wall, Minfield, who has also invested 1,000*l.* in the funds for the endowment, and near 3000*l.* for the repair fund, and has vested the same, with the right of presentation, in the Bishop of Ripon and his successors.—*Leeds Intelligencer.*

The Sacred Mountains. *By J. T. Headley, author of Napoleon and his Marshals. Illustrated.* Baker & Scribner. 8vo. pp. 175.

Gift-books for the approaching Holidays are now issuing rapidly, and among those of a more religious cast "The Sacred Mountains" bids fair to become a favorite. Both the well-chosen subject, and the reputation of the author, to say nothing of the dress which its publishers have given it, will ensure it attention. The illustrations are eleven in number, and engraved on steel, with the most refined finish of American art. They are truly worthy representations of those blessed localities so interesting to the Christian. The letter-press too is beautifully executed.

We cannot say anything in approval of the essays or rhapsodies which form the reading-matter. They are unmitigated clap-trap in conception, and great swelling empty words of bombast in style. Mr. Headley's "Napoleon and his Marshals" was inflated enough we thought, but in the "Sacred Mountains" the gases of rhetoric have expanded to an extent seldom reached. We wonder at the material which can resist such a pressure. To quote the instances of false taste, strained conceits, extravagance and bathos with which the volume abounds, would be tedious, and not in place here. We must be allowed however to allude to the shocking freedom with which events the most holy and awful are treated of—a freedom which really borders on profanity. There are passages which we are convinced will strike many as they do ourselves.

Although reluctant to being excessively severe, we must say that the style and tone is a very fair reproduction of Dr. Cheever.

Experimental Researches on the Food of Animals, and the Fattening of Cattle, *with Remarks on the food of man. By Robert Dundas Thomson, M. D., Lecturer on Practical Christianity. University of Glasgow. From the last London Edition,* D. Appleton & Co., 12 mo. pp. 172.

An original and careful work on an important branch of Animal Chemistry. The experiments on which the statements and accompanying tables are founded were undertaken, it is said, by order of the British Government, and must have been thorough and extensive to have left so large a resideum of facts. Without pretending to much knowledge of the subject, we still think that we discern the value of investigation like the present.

Golden Maxims: or a Thought for Every Day in the Year, Devotional and Practical. *Selected by the Rev. Robert Bond, Author of "Sabbath Musings," &c.* D. Appleton & Co., 32 mo. pp. 128.

Very like newspaper "cross-readings" are these popular compilations of devotional thoughts, in which writers, the most unlike, are brought together, and sentiments indicative of one school of theology are brought in contact with sayings which infallibly indicate the opposite school. It would not be easy in all cases, perhaps, to determine each one's proper place; yet, generally out of such a chaos as Augustine, Tertullian, Bernard, Bishop Home, Wesley, Alleine, Luther, and Hannah More, crowded together, present, it is not difficult to bring out and separate the light and the darkness. We confess, however, to be at a loss how to dispose of *Pythajoras*, who meets us with a maxim, April 25th, quite as distinctively christian as many others that are given. Why not Confusius, Mohammed or Plotinus as well for devotional thoughts?

Bunyan's Pilgrims Progress. Philadelphia. 1845. 8vo.

One of our correspondents, a few weeks since, called our attention to the "Romanizing" appearance of this edition of Bunyan. Certainly, objections to the use of the Cross as a christian symbol come with an ill grace from those who themselves give it so much prominence. In the plate alluded to a large Cross is depicted in the air, shining and beaming with as much glory as could have been given the representation of our Lord himself, and far more than mediaeval artists, in their darkest idolatry, ever attributed to the Saints. Few people will be able to see why a cross of metal or stone, simple form as they must be, is more positive evidence of the "*tendimus ad Latium*" than the same design, brightened and enforced as it were by the skill of the engraver. The edition of Bunyan in question is a publication, it should be borne in mind, of the "Presbyterian Board of Publications." We wish the "Presbyterians" and all who keep it company in sneering, either better taste or better logic.

We have received the "Albany Spectator," in an enlarged form and new dress, at the beginning of its IVth volume. This very neat-looking weekly, "devoted to Religion, the family circle, temperance and literature," is well filled, on the whole, though of course, in its religious aspect, not exactly what we should recommend. Its influence, however, we think will always be on the side of sound morality. The literary department is quite well conducted.

The steamer, the Acadia, arrived on Tuesday, bringing foreign news to the 4th inst.

Notwithstanding other considerations, it is on the whole, matter for congratulation, that the integrity of the see of St. Asaph is, for the present at least, to be preserved. This is effected by translating thither Bishop Short from Sodor and Man. So much of the new arrangements seem to be decided on.

The Rev. F. B. Woodward, says The English Churchman, has addressed a letter to one of the Irish papers, denying certain statements relating to Archbishop Whateley's objections to the recent Form of Prayer. The objections which rumor has attributed to him, are without foundation. His Grace appointed Friday, Oct. 30th., to be kept as a day of humiliation, and prescribed a service to be used on that day, consisting mainly of a portion of the Commination Service. He also recommended a sermon, and the singing of penitential psalms, and prepared an exhortation which was read the preceding Sunday.

An effort is making to preserve the see of Kildare, which, according to the Church Temporalities Act, became extinct on the death of the late Bishop. Archbishop Whateley is favorable to the effort.

The charge of the Bishop of London is printed in full in The English Churchman of the 22d ult. We shall defer extracting from it till next week. The Bishop of Newfoundland who had arrived the week before in the "Church Ship," was present at the delivery.

The Rt. Hon. C. T. D'Eyncourt, M. P. for Lambeth, has with his whole family, joined the Church of Rome.

The Report of the Ripon Church Building Society, has been published. Leeds is again to become the scene for a display of Christian munificence. A person unknown, has pledged himself to give 10,000*l.* towards building a new church there, and will probably increase it to 20,000, by adding a parsonage and schools.

Rome.—The Pope still maintains his position as a reformer. He has superseded the congregation of Cardinals, by forming a *Consulta di Stato* of the under Secretaries of State, certain Prelates high in office, and a few distinguished laymen. The congregation had been hostile to his measures of reform. A weekly paper was to be established under the auspices of Cardinal Gizzi, to be called the *Contemporaneo*.

Diocese of London.—*Induction of the New Vicar of St. Bride's.*—The ancient and interesting ceremony of induction, or as Cooke terms it, giving *persona impersonata*, or investiture of the temporal part of a benefice, was performed yesterday afternoon in the case of the Rev. Charles Marshall, the new incumbent of the Vicarage of St. Bride's or St. Bridget's, Fleet street. At two o'clock the Rev. Thomas Dale, the late incumbent, who has been presented to the living of St. Pancras, the Rev. C. Marshall, the new incumbent, the Rev. C. Hart, the curate of the parish, the Rev. D. Kelly, of Trinity Church, the Rev. Mr. Brooking, Messrs. Robert Cooke and T. C. Bates, the churchwardens, and a considerable body of the leading parishioners, assembled in the vestry room.

The Rev. T. Dale having briefly stated the nature of the very ancient tempero-ecclesiastical ceremony about to be performed, the rev. gentleman, accompanied by the new incumbent and the parishioners, proceeded to the outside of the church. Having taken up his place in front of the principal entrance,

Mr. Dale, addressing the assembled parishioners, said they had met together in consequence of a mandate issued by the Right Rev. Charles James, Bishop of London, to the Archdeacon, and by a further precept addressed to him, (Mr. Dale,) commanding him to induct and give corporal possession of the Church of St. Bride's, otherwise St. Bridget's, to the Rev. Charles Marshall, to the end that all the parishioners might have due notice and sufficient certainty of their new minister.

Mr. Cooke, the senior churchwarden, here handed the keys of the church to Mr. Dale, who, having opened the door, led the new incumbent by the right hand into the church, placed the keys in his hands, and formally delivered to him corporal possession of the church and parish of St. Bride's, with all the rights and privileges thereunto belonging. Mr. Dale then retired to the outside of the church, and the newly invested incumbent having closed and locked the door, the formal ceremonial of induction was concluded by Mr. Marshall tolling the bell of the church in token of his possession of the church and vicarage. The rev. gentleman having concluded this duty, the parishioners were again admitted to the church, and proceeded to the vestry room.

Mr. Dale, having taken the chair, said the last official duty he had to perform in connection with the parish of St. Bride's was to sign a formal memorandum as evidence of the induction of his successor. The document was accordingly signed by Mr. Dale, by the churchwardens, by Mr. Wood, "the father of the parish," and by several of the principal parishioners.

Mr. Dale then vacated the chair, and formally introduced

The Rev. Mr. Marshall, who, after thanking his parishioners for their attendance on the occasion, expressed an earnest hope that his exertions amongst them might tend to the honor of God and to their eternal welfare. He would say nothing as to what he proposed to do among them, but he trusted that by God's blessing his labors would not be in vain.

The churchwardens then invited the company to partake of a slight refection, which was laid out in the vestry room.—*Morning Herald.*

New Brunswick.—*The Bishop's Visitation.*—From the Miramichi Gleaner and our city Chronicle we extract the subjoined notices of the recent visitation of the Lord Bishop of Fredericton.

On the evening of the 4th ult. his Lordship arrived at Boies Town, where he was received and welcomed by the Rev. Samuel Bacon, Rector of Miramichi, and the Rev. Mr. Hudson, visiting missionary of the district. There being no church in the settlement, his Lordship preached in a school house in the evening.

On the following morning, at half past nine o'clock, his Lordship, accompanied by the clergy, reached a missionary station at Ludlow, about twelve from Boies Town, where he proceeded to the Burial Ground, (the gift of Mr. F. McNamee,) which was solemnly set apart to receive the bodies of the departed. The Confirmation service was then commenced in an unfinished dwelling house, and the bishop administered the ordinance to thirteen persons. During an address his Lordship expressed his earnest hope that a church would be ready for consecration on his next visit to their interesting settlement.

The Bishop and Clergy now continued their journey to Blackville, which they did not reach till near six o'clock. Here also the Burial Ground was rightly consecrated, and thirty candidates confirmed in the church. A collection was afterwards made towards providing a Baptismal font of stone for the use of this church. The Bishop afterwards set out for Nelson, and arrived about eleven o'clock at the inn of Mr. James McKie in that parish, where he spent the night.

On the following morning his Lordship preached in the church now building in that settlement, when a collection amounting to £18 10s. was made towards finishing the church, which was subsequently increased by donations to £23. After service the Bishop set out for the Rectory house in Chatham, where his Lordship was entertained during his stay in Miramichi, by his friend and connexion the Rev. Mr. Bacon.

On Tuesday the 18th, the Bishop, accompanied by his Clergy, proceeded to Baies des Vents Settlements. At evening prayers in the Church of St. John the Evangelist, 23 persons were confirmed by the Bishop. Here also the alms of the people, amounting to £3 11s. 6d. were received by the clergy to be expended in the purchase of a Baptismal font of stone. On the following morning his Lordship set out for Richibucto settlements.

On Thursday, Aug. 20th, his Lordship confirmed nine persons in St. Margaret's Church, Richibucto, and on Friday 13 in the Parish Church of Welford; in all 22 persons in the Richibucto mission, occupied by the Rev. T. De Wolf.

On Sunday morning, 37 individuals were confirmed in the Parish Church of Shediac, and in the afternoon, 3, at St. Alban's Church, Cocaigne, and on Friday following, 3 more at the Bend; in all 43 persons in the Shediac mission, which is under the charge of the Rev. Dr. Jarvis.

On Monday, August 24th, his Lordship, after receiving the address of the vestry, assembled in St. Martin's Church, Shediac, for the purpose of presenting it, proceeded to the Madras School, accompanied by the members of the Church Corporation, and there examined the pupils personally. The general attainments of the pupils, and more particularly their knowledge of the Scriptures and Prayer Book, afforded his Lordship much gratification.

On Tuesday nine persons were confirmed at St. Mark's Church, Westmoreland, three of whom received the holy sacrament of baptism at his Lordship's hands, after the 2d lesson of the morning service, and previous to the administration of Confirmation.

On Wednesday divine service was performed at Bay of Verte, and during that service a child was baptized by the bishop. The mission containing these two churches is vacant, but visited occasionally by the Rev. G. Townshend. The bishop preached, but held no confirmation.

Thursday morning nine individuals were confirmed in the Parish Church of Sackville, and in the afternoon, fifteen in the Church at Dorchester, making twenty-four in all, in the Sackville mission, occupied by the Rev. J. Black, A. M. The Bishop was attended in this part of the visitation, of which an imperfect sketch is now given, by the Rev. Dr. Jarvis, Rev. J. Black, A. M., Rev. G. Townshend, A. B., Rev. W. Scovill, A. M., of Norton, Rev. J. Cooper, A. B., of P. E. Island, who took part in the various services.

His Lordship returned to Fredericton on Monday last from his Eastern Visitation, much pleased with the beauty and agricultural prospects of this part of the province, but feeling deeply the spiritual destitution which every where presented itself in this extensive portion of his Diocese.

His Lordship was accompanied from Sackville by the Rev. Wm. Scovill, with whom he visited the new and flourishing County of Albert; and although his Lordship's visit was wholly unexpected, the inhabitants of Hopewell and Harvey testified their esteem by many acts of kindness. There being no church either at Hopewell or Hillsborough, the members of the Baptist congregation kindly offered his Lordship the use of their chapel, of which his Lordship kindly accepted, and on Sunday the 30th ult, met large congregations at Hopewell in the afternoon.

The following week his Lordship, after encouraging the people of Johnston in the good work of erecting a church at the English Settlement, visited the Parishes of Waterborough and Canning, Grand Lake; and on Sunday last held confirmation at White's Point in the morning, and crossed the Lake to Canning in the afternoon.

His Lordship has now visited the whole of his Diocese from Grand Manan to the Grand Falls on the one side, to Campbell Town, twenty miles above Dalhousie on the other, and during his recent visitation has travelled 930 miles, delivered twenty-four addresses, and confirmed 333 persons.

Excellent addresses, couched in respectful and affectionate language, were presented to his Lordship, at almost every station and church which he visited, and his reception was every where of such a nature as must have been most gratifying to his feelings.—*St. John's Courier.*

Domestic Intelligence.

New York—*Church Restoration.*—St. Paul's Chapel in this city was opened last Sunday for Divine Service after having been closed some months to receive repairs. The internal appearance has been much improved, and some arrangements altered for the better. The pews, which before were noted for discomfort, have been lowered, and are, we believe, to be fitted throughout with uniform trimmings. They have been grained in imitation of oak—a manifest improvement on the dingy mahogany look which they had before. The walls and ceiling and columns have been re-painted in a delicate tint. The organ repairs are not yet completed; we learn that they will not be for some weeks. But the most noticeable improvements have been made in the Chancel. The Altar-window has been filled with stained glass of a general design, which becomes perfectly the architecture of the church. It consists of patterns of "mosaic" glass, circles containing flowers, in the middle compartment on a blue ground, in the side lights on crimson. This is vastly better than the dull look of brown glass, "enamelled" as it is called. The borders are flowing designs of vine-leaves and flowers. Toward the head of the middle light is a plain red cross, and in the side lights A and Ω. The appearance of this window must remove all doubt as to the propriety of stained glass for a decoration of churches once built unfortunately in classical or Italian styles, and will lead many to wish that the same mode of treatment had been extended to the aisle-windows. The curtains which formerly darkened the window have been removed, the railing in front of the altar and the altar itself have been beautified with gilding, and the Chancel with its increased light and color is as it should be the most conspicuous part of the church.

[communicated.]

New Church—On Thursday, Oct. 15th, the corner-stone of the Church of the Holy Trinity in the village of West Troy, was laid by the Rev. Joshua Weaver, Rector of the parish. There were present of the neighboring clergy, Rev. Messrs. Van Kleeck, Twing, Fairbain, Tucker, Gibson, and Carter, Dr. Haight of New York city D H Buel of Maryland, and A. Bronson of Ohio. The service on the occasion was that set forth by the Bishop of the Diocese. The Rev. Dr. Haight delivered a highly interesting and appropriate address, which was listened to with much attention—after which the Rev. Mr. Van Kleeck concluded the service with the proper collects and benediction.

Thus has a good work been begun, which it is hoped God in His providence will bring to a happy conclusion. A church building, properly located, is what the parish has for years needed, but which for various reasons it has not obtained. The building however now commenced, will, when completed, supply this need, and with the blessing of God, be the means of advancing very materially the growth and strength of the congregation.

Massachusetts.—*Consecration.*—Thursday, November 5th, St. James's, Amesbury, a new Pointed church was consecrated by Bishop Eastburn. The Rev. Mr. Washburn read the request for consecration, and the Rev. Mr. Estes, the Rector, the sentence of consecration. Morning Prayer was said by the Rev. Dr. Packard, the Lessons being read by the Rev. Mr. Stickney. The Ante-Communion was said by the Bishop, the Rev. Mr. Mason reading the Epistle. The Bishop preached from the 100th Psalm, v. 4th, but the Eucharist was *not* celebrated. There were present of the clergy, besides the above, the Rev. Drs. Edson and Vinton, Messrs. Butler, Hallam, Hoppin, Monroe of New York, and Wailand.

The following description of this church is from the Christian Witness. An engraving was given of it in the Evergreen a few months back.

The new church edifice, of which a representation is given at the head of this article, has been erected during the past year, on the site of the old one, which, from the increase of the parish, was found much too small for their accommodation. The design is in a pure style of Christian architecture, of the date of the thirteenth century, and has been carried out in the most thorough and precise manner, from drawings furnished by Arthur Gilman, Esq., of Boston. In conformity with ancient usage, the church fronts the west, so as to bring the chancel on the east end, and the west or principal front, is more highly ornamented than any other portion of the edifice. The entrance is through one large door, on this end, under an open porch, which projects considerably, so as to form a shelter outside the doorway, and which is copied, in its leading features, from an exquisite little example engraved in *Pugin's Examples of Gothic Architecture*, vol. iii. p. 49, the *Chapel of Great Chalfield, Wilts,** the mouldings being varied to correspond with the period chosen for this design. Over this doorway, is a triple lancet window, the middle light being longer and higher than the others, and the whole crowned with a bold label, connecting the three together. For this beautiful feature of the front, the architect is indebted to the church of *Stanton Harcourt, Oxfordshire*, engraved at page 170, of *Bloxam's Gothic Architecture*.† A bell turret of most peculiar and picturesque beauty, imitated from the *Chapel of St. Nicholas, Biddestone*, terminates the composition; and it is confidently believed that this small front, in point of *harmony* and *artistic propriety of style*, will safely stand the test of comparison with any ecclesiastical structure, of whatever size or cost, in this country.

The interior of the church is in a style strictly corresponding with the exterior, and measures 30 feet in width by 68 feet in length, with a chancel 16 feet wide by 18 feet in depth. The roof is open to the ridge, showing all the sections and other timbers of which it is composed, stained and varnished. Five lancet windows on each side of the nave and a triple lancet in the end of the chancel, corresponding to that in the west front, admit a sufficiency of light to the church, and all are glazed with small lozenge shaped quarries. The pews, 72 in number, are low open seats, without doors, and stained and varnished like the roof timbers, and the desk, chancel rails, pulpit, and indeed all the wrought wood-work of the interior are finished in a corresponding style.

The organ loft is enclosed by an open screen, so that the music of the choir is heard with perfect distinctness, while the singers are completely hidden from view. It is found that this arrangement, while it adds much to the effect of the music, as coming from a band of unseen performers, completely obviates the tendency to that indecorous practice too common in our congregations, of turning their backs upon the chancel during those portions of the service which are appointed to be sung by the choir.

This church will seat with comfort about 350 persons.

Confirmation.—At Evening Prayer on the same day three persons were confirmed.

Connecticut—*Ordination.*—Sunday, the Twenty-second after Trinity, November 8th, in Christ Church, Hartford, the Rev. David P. Sanford of St. Paul's, Woodbury, to the Priesthood. Dr. Totten presented the candidate, and preached the sermon. The Rev. Mr. Payne was also present.

Western New York.—*Episcopal Visitation.*—Monday, November 2d, in Trinity Church, Camden, Oneida county, Evening Prayer was said by the Rev. Mr. Wardwell, and the Rev. A. P. Smith, missionary of the station, preached. The Bishop gave the absolution and benediction. November 3d, in the same church, Mr. Wardwell said Morning Prayer, and Mr. Smith read the Confirmation preface. The Bishop preached and confirmed twelve, and in the afternoon one sick person. An Evening Service was held, at which the Bishop preached. November 7th, Trinity Church, Lowville, Lewis county, was consecrated. The Instrument of donation was read by the Rev. S. H. Norton of Cape Vincent, and the Sentence of Consecration by the Rev. Mr. Renouf, missionary of the station. Morning Prayer was said by the Rev. L. W. Norton of Watertown, the Rev. Mr. Wardwell read the Lessons, and the Bishop preached, but the Eucharist was *not* celebrated. November 8th, Sunday, the Rev. E. A. Renouf was instituted as Priest and Rector of Trinity Church. Morning Prayer by Mr. Wardwell, and Sermon by the Bishop. The Rector celebrated the Eucharist assisted by Mr. Norton. In the afternoon, Evening Prayer was said by Mr. Norton, and Mr. Wardwell preached. The Rector read the Confirmation preface, and six were confirmed. At night, the third service was said by Mr. Wardwell, Mr. Norton reading the Lessons, and the Bishop preached.

The visitation which had begun October 14th, was here ended. During this period of little less than a month the Bishop has travelled 650 miles, visited 22, parishes and 5 other places, preached 32 times, baptized 6 persons, confirmed 100 persons, consecrated 1 church, instituted 1 Rector, and celebrated the Holy Eucharist twice.

New Jersey.—Bishop Doane, in reference to the pecuniary wants of the Domestic and Foreign Mission Committees, has issued a pastoral letter recommending that "the offerings of the Church on Advent Sunday, 29th inst., in every parish, and at every Missionary station in the Diocese, be appropriated to the General Missions of the Church in equal proportion to the two Treasurers, unless otherwise directed by the donors."

Indiana.—The Journal of the Ninth Annual Convention of this diocese, held in Christ Church, Indianapolis, July 9–11th, 1846, has been published, and contains the usual report of Convention proceedings and statistics of the diocese. There were in attendance 12 of the clergy and 9 lay delegates. Baptisms during the year, (infants 94, adults 9,) 103; Confirmations, 27; Communicants added 41, whole number, 559; Sunday-school teachers, 84; Scholars, 579; Contributions for various Church objects, $218. The whole number of clergy in the diocese is 18, of parishes 22, candidates for orders 2. Standing Committee, Rev. A. Wylie, D. D.; S. L. Johnson and G. Fiske; Messrs. J. Morrison, G. W. Mears, and J. B. McChesney. Delegates to General Convention, Rev. A. Wylie, D. D., G. Fiske, S. R. Johnson, and S. W. Maney; Messrs. G. H. Dunn, N. Gist, Z. Gould, and J. Morrison.

Maryland.—*Ordination.*—Sept. 29, in St. Paul's, Baltimore, the bishop held his autumnal ordination, Messrs. J. Moore, T. R. B. Wader, and H. T. Wilcoxon were ordained Deacons; and the Rev. W. H. Lrkae, F. A. Baker, R. M. Mitcheson, and S. Ridout, M. D., were admitted to the Friesthood. Morning Prayer was said by the Revs. Dwight E. Lyman and J. N. McJilton, the Lessons were read by the Rev. E. J. Stearns, and the Holy Eucharist was celebrated by the Bishop, assisted by the Rev. Dr. Jones and Messrs. Atkinson and Van Deusen. The Bishop's Sermon was from 1 Tim. v. 20, 21. The Rev. K. M. Van Deusen presented the candidates for the Diaconate, the Rev. T. Atkinson presented the Rev. Messrs. Clarke and Ridout, and the Rev. L. F. Jones, D. D., presented the Rev. Messrs. Baker and Mitcheson.

* As "Camden," in a former number of the Churchman, has taken such marked exception to this feature, it may be well to take this opportunity of referring him to the example in question.

† For authority for the introduction of a triple lancet in a western front, "Camden" is referred to the *Chapel of St. Mary, Warwick Bridge*, designed and erected by Mr. Pugin, and engraved in his recent work on "The Present State of Ecclesiastical Architecture in England." The fact is, that "Camden," though an excellent and valuable writer in the main, yet in his criticisms too much resembles the stage assistants in "The Critic," of whom Puff, when he hears the *three* morning guns, dispairingly exclaims, "Give these fellows a good idea, and they will work it to death."

Clerical Changes.

The Rev. P. Manning Stryker having accepted a call to St. Peter's Church, Lithgow, Dutchess county, requests his letters and papers to be directed accordingly.

The Rev. Robert B. Hall, from Trinity Church, Newport, R. I., to St. James's, Roxbury, Mass., where he will enter upon his duties the first Sunday in Advent.

The Rev. Mr. B. Corbyn, from St. Mary's, Manchester, Ct, to the Diocese of Missouri, where he takes the Rectorship of St Paul's, St. Louis.

The Rev. J. G. Lyons, LL.D., has been transferred from New Jersey to Pennsylvania. Address "No. 98 South Fourth street, Philadelphia."

Bishop Kemper desires to give notice that hereafter his address will be "Delafield, Waukesha county, Wisconsin."

The Rev. W. J Clark, to the charge of the church at Williamsport, Penn.

The Rev. Thomas Wyatt, to Christ Church, Cambridge, Dorchester county.

To Correspondents.

"A Distant Subscriber" is received, but too late for this number.

Married.

On the 3d inst., in the village of Stillwater, by the Rev. M A. Nickerson, George W. Mancius, Esq., to Miss Elizabeth Jenison.

On the 7th inst., by the same, Mr. Stephen W. Comstock, of Stillwater, to Miss Phebe Edes, of New York.

On Wednesday evening, 11th inst., in St. Thomas's Church, by the Rev. Dr. Whitehouse, Rev. Joseph M. Waite, of Conn., to Miss Melissa, daughter of Isaac Harris, Esq., of this city.

At St. Luke's Church, Catskill, Greene co., N. Y., on Wednesday evening, November 11th, by the Rev. Louis L. Noble, Rev. John Steinfort Kidney, to Miss Elizabeth T., daughter of Hon. Thomas B. Cooke.

At Walden, Orange county, on Wednesday, the 11th inst., by the Rev. J. W. Stewart, Rector of Grace Church, Prattsville, Green county, David Stewart, to Susan, daughter of William Buchanan, Esq., both of Walden.

Died.

On the 25th of September, in the 23d year of her age, Anne Eliza, wife of the Rev. J. L. Gay, Rector of Trinity Church, Apalachicola, Fa.

Obituary.

Died, on the 30th September, on Staten Island, Ann, widow of the late Robert Robins, in the 78th year of her age, after a few day's illness, which she sustained with almost unparallelled fortitude, and exemplary Christian resignation. And without a struggle her happy spirit departed. During all her sufferings not a murmur or groan escaped her lips, satisfied in the early part of her sickness that the time of her dissolution was approaching, she was not only reconciled, but even anxious for the hour to come, looking unto her Saviour's presence as the home of her soul and the abode of her enduring rest. She possessed this happy frame of mind throughout; and as her disease advanced, so also did her desire to depart. Her hopes of heaven were built on the atoning blood of her Lord and Redeemer, and that through his merits she would soon be permitted to set down with the redeemed throng, and worship before the throne of God in heaven.

Calendar.

NOVEMBER.

22. Twenty Fourth Sunday after Trinity.—*On this day the Collect, Epistle, and Gospel for the twenty fifth Sunday are to be used.*
29. Advent Sunday
30. St. Andrew the Apostle.

DECEMBER.

6. Second Sunday in Advent.
13. Third Sunday in Advent.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. Christmas Day.
26. St. Stephen the Martyr.
27. First Sunday after Christmas.—St. John the Evangelist.
28. The Holy Innocents.

Notices.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Sermon to-morrow evening, (Nov. 22d.,) as usual.

The Rector will preach a series of discourses on Sunday mornings, on the life and character of Job.

The third on Sunday morning, Nov. 22d. Subject—"The Love of Life."

New York, November 21, 1846.

St. Barnabas's Church, in 27th street, between the 2d and 3d Avenues, will be open for Divine Service every Sunday at half-past 10 o'clock, A M., and 7 o'clock, P. M. Sunday School commences at half-past 2 o'clock, P. M. Seats Free.

☞ The Rev. Mr. Pardee is expected to preach on Sunday evening next. Services at 7 o'clock, when a collection will be taken up in aid of the Sunday school.

N. Y., November 21st, 1846.

Floating Church of the Holy Comforter—(Foot of Dey street, N. R.)—Divine service is held every Sunday at half past 10, A. M., and 3, P. M.

The Rev. Mr. Balch will officiate to-morrow morning, (22d inst.,) and the Rev. Mr. Vinton in the afternoon.

Emmanuel Church—Corner of Prince and Thompson streets.—The next of the Sunday evening course of sermons in this church, will be delivered on Sunday next, November 22d, by Rev. Alfred M. Loutrel.

Service to commence at half-past 7 o'clock.

New York, November 21, 1846.

Anglo-American Free Church of Saint George the Martyr, No. 410 *Broadway.*—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of British Emigrants and English Residents, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M., 3 P. M., and at 7 1-2 o'clock in the evening.

Moses Marcus, Rector.

☞ On Sunday evening next, the sermon will be preached by the Rev. Caleb Henry, D.D., Professor of Moral Philosophy in the University of the city of New York, and assistant minister of St. John's Church, Brooklyn.

New York, November 21, 1846.

The 33d Anniversary of the Association for the Relief of Respectable Aged Indigent Females, will be held in the Chapel of the Asylum in 20th street, near Third Avenue, on Friday, 27th inst., commencing at 12 o'clock, when the Annual Report will be read, and an Address may be expected.

N. B. The annual subscriptions will become due on that day. The funds of the society are exhausted, and they would press this statement upon the minds of the Patrons of this Charity, which has ever been kindly responded to.

N. Y., November 21, 1846.

ST. PAUL'S CHAPEL.

On Sunday morning, the collection that was postponed on Sunday last, will be made for the benefit of the "*New York Bible and Common Prayer Book Society.*" The liberality of the congregation is respectfully solicited on the occasion—the society having recently extended its important duties in the publication of a Prayer Book in the French language, and being now engaged in furnishing one in the German language—both of which being stereotyped, require a large increase of funds to accomplish which, the extended bounty of Episcopalians is confidently relied upon to accomplish the good work.

November 21, 1846.

EPISCOPAL CHURCH.

Seats Free.

The Corporation of Trinity Church desirous of providing additional Church accommodations in the lower Wards of the city, have engaged "*McCulloch's Sale's Room,*" at the corner of Maiden Lane and Front street, where Divine Service will be held every Sunday, at half-past 10 o'clock, A. M., and 3 o'clock, P. M.

November 21, 1846.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 10th Nov., the Treasurer has received the following contributions:

Through Henry Burroughs, Treasurer Massachusetts Board of Missions, St John's, Wilkinsonville, $6 12; St James's, Roxbury, 5 25; Miss in N H, 4; St Matthew's Society, Boston, 5; Christ ch, Cambridge, 10; from a communicant, 11 67; St Andrew's, Hanover, 25; St Michael's, Marblehead, for the West, 8 74; St Paul's, Boston, for Ill, 6; for the Jews, 12; general, 11; Trinity ch, Boston, half, 45 08—149 86; Trinity ch, Branford, Ct, 9 51; offerings of St Mark's, N Y, 17 50; for the Jewish Mission, from James Carroll Johns, an infant, devoted from his birth by his mother as a miss. to the Jews, being a cent a week from the day of his birth, 50 cts; monthly offerings, Christ ch, Stratford, Ct, 10; St John's, Providence, after sermon by the Secretary and General Agent, 153 04; part monthly collection, St Paul's, Detroit, 15 55; collection in St George's ch, N Y, per the Rector, S H Tyng, D D, for Missionaries in Ill, 100; from the parishioners of St Bartholomew's ch, per the rector, the Rev L P W Balch, 100. Total, 555 96.

THOMAS N. STANFORD, Treasurer,
New York, November 17, 1846. 139 Broadway.

Foreign Missions.—Since his report of November 10, the Treasurer acknowledges the receipt of the following amounts.—

Offerings, St Mark's ch in the Bowery, N Y, for China, $25 37; monthly offerings, St James's ch, Newtown, L I, for China, 9; Theological Seminary, Va, Sunday school, for education of Wm Spander, Africa, 10; ladies of St James's ch, Bristol, Pa, for Africa, 15; Trinity ch, New Haven, special offering for Constantinople, 10; Miss De Peyster, N Y, annual subscription, education China, 25; through Henry Burroughs, Esq, Treasurer Mass Board of missions, balance in hands of late treas, 1; St John's ch, Wilkinsonville, 16 12; St James's ch, Roxbury, 82 30; do, Sunday school, education, Africa, 30 90; Christ ch, Cambridge, 10; Trinity Hall, S S, education of Abbey M Loring, Africa, 20; Concord, N H, St Paul's ch, 5; St John's ch, Charlestown, 1; Mary Ann Winson and Eliza Anthony Marritt, education James H Otey, Africa, 20; Christ ch, Cambridge, 11 66; St James's ch, Roxbury, Parochial Board, 46 47; Christ ch, Boston, for Bishop Southgate, 10; St Andrew's, Hanover, a lady, for China, 2; Mrs B H Punchard, Andover, annual subscription, ed child in Africa, 20; St Paul's Boston, ed Robert Leighton, China, 8; do, Mrs Hills' school, Athens, 5; do, Africa, 28 60; do, support 10 children, Africa, 54 64; do, China, 20; do, Constantinople, 5; Grace ch, S S, balance due to July 1st for support 15 children, Africa, 50; Trinity ch, Boston, half of 90 16 in October, 45 08; do, half of 100 in August, 50—542 77; graduating class of 1846 of Brown's Univeriity, R I, 21; from monthly collection of St Michael's ch, N Y, 8; Sewing Circle, St Paul's ch, Pawtucket, R I, ed, Africa, 20; Christ ch, Detroit, Mich, from monthly coll, 7 78; family mite box, 1 94, St Stephen's ch, Portland, Me, ed of Iskooce, Constantinople, 50. Total, $720 86.

J. SMYTH ROGERS, Treasurer,
N. Y., Nov. 17, 1846. 69 Wall street.

P. E. Church Missionary Society for Seamen in City and Port of New York.—The Treasurer of this Society has the pleasure to acknowledge the receipt, since date of last report, 16th September, 1846, of the following sums:—

Special Fund for building Chapel on the North River—From Rev Hugh Smith, D D, contribution from St Peter's ch, N Y, $13 91; J T Martin, of steamboat Pilot, 15; a lady, through Floyd Smith, jr, 2; do, same, 1; do, same, 1; cash, 10; David H Hoyt, 5; Lewis Many, 2; Henry Drisler, 3; Wetmore & Co, 20; C W Carmer, 10; Jas A Brown, 15; D B Fuller, 5; Geo G Sampson, 5; J S Breese, 5; J Tnckerman, 5; Fox & Livingston, 25; Chas H Marshall, 10; Ch of Ascension, N Y, after sermon by Rev G T Bedell, 182 66; A G P, 5; Wm M, 3; J Stewart, 1; Merritt, 2; A Cotheal, 1; J T, 2; cash, 10; cash, 2; cash, 1; W K Roome, 1; Saml Wiseman, 1; W W DeForest, 5; N G Ogden, 1; Henry J Brooks, 5; J & G Brooks, 5; Chas M Leupp, 5; John Randall, 2; Richard Nelson, 5; Jas Brown, 1; L M Hoffman, 20; Edward M Young, 5 44; G B M & Co, 10; cash, 3 50; A R Cushman, 1; Miss Scryver, 50 cts; John Jay, 2; Wm Van Hook, 5; John A Aspinwall, 10; S H, 10; S B S, 2, A Banning, 5; A G Stout, 5; Martin Hoffman, through Rev G T Bedell, 3; cash, 2; Samuel Verplanck, 5; Mrs Jacob Schatzel, 5; Dr Trener, 2; Miss J Lawrence, 2; G S Boyce, 2; Dr Hunter, 1 75; Mrs Drake, 3; students at Theological Seminary, 12 25; J M Kupfer, 5; Townsend Harris, 10; A B Neilson, 5; Alfred Seton, 3; H Van Wagenen, jr, 2 50. Total amount, $536 51.

For General Fund—From H S Craig, through Rev J L Southard, 2; A W King, 6; Wm Bordin, 2; Rev H Smith, D D, contribution from St Peter's ch, N Y, 17 20; J V Cox, 2; J H Ruckle, 1; Emmanuel ch, Brooklyn, N Y, through G W Hastings, 2; Trinity ch, Fairfield, Ct, through D Dana, jr, 6 35; Steph T Nash, 4; Hector Morrisson, 1; Trinity ch, N Y, appropriation for Missionary ——, 125; from annual subscribers, at $2 each, viz: W P Bleecker, W A Smith, jr, Henry Drisler, Rev Richard Cox, Henry Rogers, Mrs S A Remsen, Miss C Rogers, Miss F M Rogers, Doct J S Rogers, Mrs E Gillender, David Gardner, Henry Whittemore, F S Winston, S M Cornell, Sidney Cornell, C Dubois, jr, H P Marshall, R H Hopkins, D M Stebbins, F T Peet, G C T Seaman, Nathan Babcock, Geo C Eaulkins, J S Sandford, S D Babcock, A B Thompson, A H Haight, Clarance G Mitchell, J Conner Smith, E M Young, A Sherman, David Perkins, S Livingston, J R Morewood, L A Bleecker, Mrs P E F McDonald, J V Fowler, H Chauncey, W H Aspinwall, Sidney Mason, C N S Rowland, A B McDonald, T Whittemore, John Ogden, F B C Berrian, W R Ronalds, Elias Ely, R B Minturn, A L S. Total amount, $266 55.

J. Davenport, Treasurer,
No. 10 Platt street.
New York, 9th November, 1846.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From a friend, to constitute the Rev J W Diller, a life member, 25; Trinity ch, Rutland, Vt, Rev John A Hicks, 8 05; a lady of Trinity ch, New Rochelle, for the Prayer Book in German, by Rev T W Coit, DD, 5. Total amount, $38 05.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, November 17, 1846.

The subscriber very gratefully acknowledges the receipt of the following danations in aid of the Church of the Messiah, up to September 1st, 1846:—

Cash from Mrs L M Hoffman, $10; the Misses Hamersly, 5; Rev Dr Anthon, half yearly subscription, 25; Rev S L Southard, yearly, do, 25; Rev G T Bedel, quarterly subscription, 12 50; Rev Dr Stone, yearly, 25; Rev J Dowdney, Ch collection, 7; from Trinity ch, 125.

Wm. A. Tyson, Treasurer.
New York, Sept. 1st, 1846.

Advertisements.

ST. MARK'S HALL,
Orange, N. J.
Rev. Anthony Ten Broeck, A. M., Rector.

The Third Session will begin on Monday, November 16th. Terms, $100 per session, of 22 weeks. Pupils are expected to come provided with bed, bedding, napkins, fork, spoon, &c.

Applications for further information, or for admission of pupils, may be made to the Rector. Address as above.

November 14—4t

BOARDING SCHOOL.
Terms—$100 per year.

This SCHOOL, situated at Canterbury, town of Cornwall, Orange county, equidistant between West Point and Newburgh, in a part of the country unsurpassed for beautiful scenery, and healthiness of climate, has been for several years in successful operation. Number of pupils limited to twenty-five. Girls of every age received—small boys not objected to.

A thorough practical education guaranteed. Music and Drawing the only extra charges. Payments quarterly in advance. Daily access by steamboats in summer, and in winter by Erie Rail-road—stages from which pass immediately by the door.

References—Rev. S. Seabury, D.D.; Chas. McAuley, 116 Hudson street; E. Embree, 134 Bowery; Henry Rowntree, corner of Chatham and Chamber streets.

November 14—6m

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. XCIV.

The religion of Jesus Christ is most correctly termed the *Gospel*, that is, *the message of good tidings*. Received in the spirit which itself breathes and enforces, it proclaims and confers nothing but good—reconciliation between a just and holy God, and his disobedient creatures, the way and means of personal holiness and virtue, the highest enjoyment of which our nature is capable, and the union of men in the closest and happiest bonds of kindness, benevolence, and love.

So much stress is laid in the inspired volume on this last point, that we may rank it among the chief objects of the Gospel. It ameliorates the human condition on this side the grave, and attunes the heart, and prepares the character, for the perfect and eternal harmony and love, which reign in the bright regions beyond. To this end minister that *faith* which draws the understanding and the affections into holy communion with Him Who is Love itself; that *grace* which, flowing from the Divine Spirit, purifies and elevates the soul, and gives it experience that "every one that loveth is born of God, and knoweth God;" and that *spiritual renovation*, in the happy possessions of which "we know that we have passed from death unto life, because we love the brethren." "He that loveth not his brother abideth in death." He is deficient in one of the most substantial evidences of having passed from death unto sin to a new birth unto righteousness. His affections, which, under the sanctification of divine grace, freely offered to all, ought to have been called into warm and generous exercise, lie paralysed with insensibility, unworthy alike of the Christian and the man. His heart, made to feel, and which, if duly yielded to divine influence, would feel, in virtuous sympathy with its fellows, is, to every kind, benevolent, and social impulse, dead. Let not such pretend—loud as may be their professions, long as may be their prayers, firmly as they may rest on their faith, or lofty as may be their boastings of evangelical experience—let not such pretend to be Christ's. *By this shall all men know that ye are My disciples, that ye* LOVE ONE ANOTHER. This is a test without which no credit should be given for the genuineness and sincerity of Christian profession.

Our Saviour has established a rule and standard whereby to measure the sincerity and genuineness of our philanthropy, the constant contemplation of which, while it fills the Christian's mind with reverence and awe, should also be its incentive to perpetual effort for the attainment of the fidelity thus enforced. "This is My commandment, that ye love one another *as I have loved you*."*

There are here enjoined upon us both a *motive* and a *rule*.

"*As I have loved you.*"

One of the most ennobling and delightful influences under which the sensibilities of our nature are brought, is the warmth and expansion of affection arising out of the consciousness of being ourselves beloved. It not only produces a grateful reciprocation towards those by whom the affection for us is cherished, but diffuses generally over the character amiableness, benevolence, and kind-heartedness. The soul that truly feels, is led by its happy experience of the pure and virtuous satisfaction and delight arising out of being the object of affectionate regard, to a desire that this happiness may be shared, and thus to an effort to extend to others its emotions of kindness and love.

This is an effort which our Divine Master would that His love should have upon us. "That ye love one another as I have loved you."

We are indeed greatly loved. For us the Only Begotten Son of God came into the world, and promulgated a new and holy religion fraught with our greatest happiness and enjoyment. He became for us a Man of sorrows, and acquainted with grief, stricken, smitten of God, and afflicted. In love for us He shed His blood, and endured every species of cruelty, and the bitterest agonies of death. In love for us He now fills the gracious office of Intercessor at God's right hand.

Behold what manner of love the Saviour hath for us. Can we contemplate it, and refuse to kindness, benevolence, and love, the choicest affections, the liveliest solicitude, and the most constant devotion of our hearts? O how degraded that being, who, himself loaded with favors, blessed with smiles, cherished with affectionate solicitude, and the object of unceasing and untiring care, walks forth cold in heart, narrow in feeling, devoid of sensibility, careless of others welfare, and wrapped up in self! He dishonors his nature, and unless becoming penitent and changed, will have the grace and mercy of his Saviour turned into the righteous indignation and wrath due to the ingratitude which thus neglects, perverts, and abuses the kindness and love of God. Be ye holy as I am holy, is a divine precept which can in no way be more truly fulfilled than by cheerfully, liberally, and constantly, showing the kindness and mercy which are shown to us; and the neglect of which is in no way more insulting to our God, than when it produces indifference to the welfare of those, like whom we are needy and unworthy dependents on that divine bounty, care, and love, our want of which is so kindly supplied, and our privation of desert of which so mercifully overlooked.

As then we would that the love of Christ for us should continue, and be effectual to our salvation, we must remember, and gratefully and cordially obey His blessed precept, so fraught with peace, comfort, and happiness, As I have loved you, ye ought also to love one another.

But how can we love as He loved? He came down from heaven. Very God, He became very Man. In this infinite condescension, He labored, suffered, and died in our behalf. Himself Lord from all eternity of the glory and happiness of heaven, He voluntarily did all this, that we might share that happiness and glory. With this let no mere human love presume to be compared.

Yet there are features in the love of Christ, which we, in ours, may and should humbly imitate. And first we may note its *perfect disinterestedness*. It was the pure desire of doing good, an unmixed regard for their welfare in whose behalf He acted.

In this his follower should imitate Him. There is much that is called liberality, charity, and benevolence, nay which may sometimes wear the appearance of even munificence, in reference to both temporal and spiritual matters, which yet, weighed in the balance of the sanctuary, judged by gospel principles and rules, is sadly wanting in the most essential features of Christian benevolence. It abounds so much in parade, display, and publicity, or is so much governed, in choice and manner, by considerations entirely independent of pure and disinterested sympathy and philanthropy, as clearly to show that self—in reference to person, to party, to favorite views and schemes, or otherwise—is by no means a secondary consideration in all this apparent liberality and generosity. Good may be done by such means; but they do not reflect upon the doer that sweet satisfaction, and those delightful approvals of a heaven-directed conscience, which result only from the genuine Christian benevolence whose most highly prized reward is the consciousness of doing good as God requires it to be done—a reward, naught abated by the humility and secrecy, with which that good is done, or by the absence of any other earthly applause than that of conscience, or any other witness than the eye of God. Nor can those efforts which are given, in no small degree, to secure a name, to court applause, to cover motives of worldly interest, or otherwise answer selfish or sinister ends, whatever the good they do, be to our beneficent Heavenly Father the pure offering of Christian benevolence in which He delights as a tribute of gratitude and love.

I am far from intending to intimate that the Christian ought not thankfully to enjoy that reward of benevolence which the respect and affection of the good will not fail to adjudge. His Heavenly Father's approbation, the satisfaction which Himself would enjoy, and the eternal reward set before Him, appear not to have been discarded by our Divine Lord from the circumstances of encouragement with which He was cheered, supported, and animated, in His great and painful labors in our behalf. But there is a wide difference between the virtuous joy and satisfaction which a good man cannot but derive from the grateful and affectionate regards of those who know his worth, and the selfish seeking of applause, admiration, or celebrity, however lurking this, or however covered by even self-deceiving appearances of benevolence, charity, and public spirit. And so lurking, and so self-deceiving, is this motive often, that there is no point on which the Christian should more jealously watch his heart; and none in reference to which he should more faithfully endeavor to mortify and destroy his carnal affections. To this end He should abound in such acts of charity as will also be truly acts of disinterestedness and self-denial. It can hardly be called charity to give that the loss of which we do not feel; or do that which requires of us little effort, and no real sacrifice. Those who stop at such principles and measures of doing good, must be as weak in understanding as they are wanting in Christian consistency, if they think themselves obedient to their Lord's injunction—an essential rule of Gospel charity—"That ye love one another as I have loved you."

It is one thing, too, to admit as an encouragement to benevolent and virtuous actions, the consideration that they will bring their own reward in the delights of an approving conscience, and the grateful anticipation of an eternal recompense held out to them in a future state; and quite another, to aim at selfish ends, and do good to others as a means of promoting our own purposes of interest or of vanity. It may be safely assumed, on all the ordinary principles of human nature, that where the latter motives are encouraged, they will predominate, and the man's own purposes will have the decided preference, as motives, to the good of others.

Another feature in Christ's love which we should imitate in ours, is its devotedness and efficiency. He presented to His mind a benevolent object to be accomplished, and kept its accomplishment ever in view as an end to be certainly answered, through whatever labors and difficulties it was to be attained. That hardly deserves the name of benevolence which is made to adapt itself nicely to the comfort, convenience, or ease, of him who exercises it. Out of the abundance of the heart, actions as well as words, of true and honest meaning, proceed; and when the affections are truly warmed by Christian benevolence, even the *labor of love* will be sweet and welcome. Man is an active being. He is never so much in his proper sphere as when engaged in exertion for the attainment of some good and desirable end; and never surely appears in so dignified and virtuous a light, as when that end concerns the comfort, happiness, and welfare of his fellow men The Saviour's love for us was not merely a desire for the promotion of our benefit, or a satisfaction that that benefit was experienced; but a holy and vigorous effort that it should be secured. So is true Christian benevolence an active principle. It prompts to an ardent and anxious desire, and willing, diligent, and persevering exertion to do good. It knows no toil more welcome than that which has the benefit of others in view, and no satisfaction more exquisite than seeing that good is done, comfort dispensed, relief afforded, joy imparted, and happiness diffused.

In Christ's love for us, there was such devotion to the one thing He had in view, that even the insensibility and ingratitude of its objects could not turn Him from His purpose. Where is the Christian who does not feel this? Which of us could have one ray of hope left, if Christ had suffered our ingratitude and insensibility to avert the stream of His benevolence, and provoke Him to the just retribution of giving us over to eat the fruit of our own ways? His is indeed a tried affection. It still waits to be gracious even to the rebellious and hardened. It is still multiplying its calls, entreaties, and persuasives, upon the wavering and irresolute. Towards those who, with penitent hearts and lively faith, have turned to the Lord, it has displayed the exceeding great riches of that mercy which remained true through all their oppositions, and when they yielded, was ready to meet and bless them.

One of the greatest trials of Christian benevolence, is the prosecution of its kind purposes in the face of insensibility on their part whom we design to benefit, and even ingratitude for the favors which we extend. It is a trial, however, which that benevolence, of genuine, and accompanied with truly sincere desire to promote its objects, must expect to encounter. Those most important exercises of philanthropy especially, which have in view the intellectual, moral, and spiritual amelioration of our race, suppose, of course, the sad influence of that intellectual, moral, and spiritual degradation, which, destructive of virtuous principles, motives, and sensibilities, must yield, at least in a degree, to the kind efforts for its removal, before those efforts can be duly appreciated. Ardently and cordially devoted to the good of others, the truly benevolent man will seek that good with unwearying steadiness, by no means easily discouraged, and striving with Christian prudence, and in his proper sphere, even to compel them to be benefitted.

The universality of Christ's love is another point in which our love for each other should humbly imitate it. It embraced the whole human family, and sought the general amelioration and welfare of our race. It is true, there is seldom within the range of human exertion any one act or system of benevolence which can directly and efficiently operate upon more than a small portion of our fellow men. And it is also true, that the most effectual method of doing even the most extensive good, is by bestowing our exertions on a particular sphere, of not too great magnitude to be efficiently occupied, where that good may have a palpable and concentrated practical influence, and whence that influence may be perpetually spreading. The principle, therefore, of universal philanthropy would be greatly abused, if suffered to waste itself in speculations on the good of the whole, and illimitable enterprises, to the neglect of that good which lies at hand, is of immediate practibility, and operates within a sphere admitting the application of the necessary means for securing and extending its beneficial influence. Still, the principle itself should never be sacrificed. The character of fellow man and fellow Christian should secure for every one who possesses it, a place in our kind and friendly regards and sympathies, and present a claim, not to be neglected, to such offices of benevolence and love as circumstances may from time to time require, and for which Providence may allow us opportunity. Especially should the most willing and liberal support be given to those great and good designs which, properly prosecuted, aim at the general diffusion of sound piety, pure morality, and useful learning.

In reply to one of the many allegations by which desperate hostility strives to bring discredit on the Christian system, it is further to be remarked that the universal philanthropy which Christ enjoined and practised, by no means interferes with those *special* endearments which, exercising some of the purest affections of our nature, add so largely to the sum of human happiness. Among His apostles there were three peculiarly dear to Him, and of these one, to whom was emphatically applied the truly honorable appellation, *The disciple whom Jesus loved.* And who can read the simple but touching notices of Lazarus and his sisters, without being struck with admiration of the warmth and strength of that peculiar affection which our Lord bestowed on them? And what filial heart has not responded to the dutiful affection, and the confidence of friendship, which, amidst the unutterable agonies of the cross, bespoke of His best loved friend, a home of sympathy and protection for his heart-stricken mother? These facts speak volumes, and impart new charms, and a holy character, to those special endearments of the various relations in life, which raise the benevolent affections of our nature to their highest dignity, and draw from them their happiest and most delightful influences.

The pervading influence of the Saviour's love over His whole character and conduct, should also be very particularly noted. Every thing that was sincere, mild, gentle, kind, disinterested, warm, and altogether lovely, there shone with the brightest lustre. He moved on this earth as indeed a Superior Being, diffusing comfort, joy, and happiness, all around Him. He sought, and never neglected, occasions of doing good. No humble petitioner was ever sent away without relief. His miracles were those of mercy. His long suffering and forbearance seemed hardly to know bounds. His kindness perpetually suggested excuses for the failings of others, and even for their ingratitude to Himself, and insensibility to His love.

But why should I dilate? It were vain to attempt a full delineation of the love of Christ to man. Perpetual evidences and memorials of it are found in those sacred pages which it should be the Christian's delight constantly and faithfully to study. Let him do this with diligent and devout prayer for the guidance and aid of the Holy Ghost, that therein seeing and admiring the blessed steps of his Redeemer's most holy life, he may follow them in all humility and godly sincerity; have his heart warmed with that love which is the fulfilling of the law; and bring forth its genuine fruits in the active charity which is the chief of Christian graces, and without which all faith and all profession will be but as sounding brass, or a tinkling cymbal. Very material aid, and such as to interest his best and holiest affections, and strengthen the faith and nurture the devotion of the Gospel, will be ministered to the true Christian's efforts thus to fulfil his Saviour's requirement, by following with meek heart and due reverence the Church's guidance, as in her sacred course of festivals and fasts, from her Lord's natal day to that day on which He was taken up into heaven, she marks the steps of His most holy life, and bids her children follow them.

But it would be in broad inconsistency with our Christian character to look to the eminent, comprehensive, and peculiarly beneficial virtue which has now been considered, or to any other for which divine grace may confer ability, as possessing any merit in the sight of God, or in itself available to procuring His favor, or our salvation. This is a point on which it is of the greatest importance to guard all recommendations ot moral virtues, or religious performances. There is in man such restlessness under restrictions imposed upon him even by God Himself, and such untiring ingenuity in endeavoring to set aside or explain away whatever in religion may not exactly suit his ideas and views, as to produce perpetual danger of the plainest truths and precepts being made subservient to one or other false and pernicious extreme. That is truly a spurious Gospel which undervalues the worth and importance of practical religion and morality, and its necessity as a condition of God's mercy, and gives undue prominence to faith however sound and correct, or experience however soothing, exciting, or satisfactory. Nor is that less spurious, which deals the same unjust measure to evangelical faith, and genuine Christian experience, for the purpose of magnifying the merit and sufficiency of human performances. The truly enlightened Christian walks in that way of life which lies between these errors. Laying at the foundation of all his religion a genuine living faith in the precious doctrines of the Gospel; deriving from the great atonement therein revealed all his hopes and expectations of God's favor and blessing; looking to the grace which that atonement procured, and which through it is offered, as the only source of ability to practise either true religion or sound morality; and trusting for the acceptance of this only to the merits of his Redeemer; he devotes himself cordially and sincerely to those ways of God's laws, and works of His commandments, which consist in the equally required and indispensable affections and exercises of religion, and principles and practice of virtue and morality. They become in him a life of faith in the Son of God, and are *therefore* acceptable to his Maker; minister to himself a pure and holy peace and joy; and lay up for him consolation and support against the hour of death, and an exceeding great reward in the regions of everlasting bliss and glory. There, in the blest possession of that reward, to which he could have attained only through his Divine Mediator and Advocate, he will have eternal experience that Christ indeed loved him. He will love *Him* therefore with a pure, heavenly, and all absorbing affection. And the whole company of the saved, thus meeting as common objects of their Saviour's love and mercy, and with hearts blended by the sweet sympathy of love to Him, will be bound together in an affection pure as heaven, and endless as eternity. AS CHRIST LOVED THEM, THEY ALSO WILL LOVE ONE ANOTHER.

B. T. O.

* St. John, xv. 12.

The wisdom of God's providence is not less worthy of adoration than the power of his might. By this wisdom the counsels of states and empires are either directed to the accomplishment of the great counsel of heaven, or, if they attempt to thwart it, are blasted and brought to nothing. History will prove to all who read it with this view to acknowledge thus much. And with this view, indeed, it should always be read.—*Bishop Horne.*

The tongue is an instrument of much good or much evil. Life and death are in its power; he that keepeth it keepeth his soul, and he who offendeth not therewith is a perfect man; it is an unruly member, and the first work of the fear of God must be to bridle it, that no profane, unclean, slanderous, deceitful, or idle words proceed out of the mouth. And as the heart is to the tongue what the fountain is to the stream, that must be first purified.—*Bishop Horne.*

In heaven alone, the thirst of an immortal soul after happiness can be satisfied. There the streams of Eden will flow again. They who drink of them shall forget their earthly poverty, and remember the miseries of the world no more. Some drops from the celestial cup are sufficient for a time to make us forget our sorrows, even while we are in the midst of them. What then may we not expect from full draughts of those pleasures which are at thy right hand, O Lord, forevermore?—*Bishop Horne.*

So far is charity from impoverishing, that what is given away, like vapors emitted from the earth, returns in showers of blessings into the bosom of the person who gave it; and his offspring is not the worse, but infinitely the better for it. "The liberal soul shall be made fat, and he that watereth shall be watered also himself."—Proverbs, xi. 25. The bread which endureth, as well as that which perisheth, is his; and the blessings of time are crowned with those of eternity.—*Bishop Horne.*

Psalm lv., 21. *The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords.*—Of this complexion are the cant of hypocrites, the charity of bigots and fanatics, and the benevolence of atheists, the professions of the world, the allurements of the flesh, and the temptations of Satan, when he thinks proper to appear in the character of an angel of light.—*Bishop Horne.*

Forasmuch as they (the Papists) seem to make greatest account of these records of Christ, "Thou art Peter, and upon this rock I will build my Church," therefore, for answer hereunto, understand thou, good Christian reader, that the old Catholic fathers have written and pronounced, not any mortal man as Peter was, but Christ himself, the Son of God, to be this rock. Gregorius Nyssinus saith, "Thou art Peter, and upon this rock I will build my Church." He meaneth the confession of Christ; for he had said before, "Thou art Christ the son of the living God." So saith St. Hilary, "This is that only blessed work of faith which Peter confessed with his mouth." Again he saith, "Upon this rock of Peter's confession is the building of the Church." So Cyrillus: "The rock is nothing else but the strong and assured faith of the disciple." So likewise Chrysostome, "Upon this rock, that is to say, upon this faith and this confession, I will build my Church." Likewise St. Augustine, "Christ was the rock upon whose foundation Peter himself was also built." And addeth further besides, "Christ said unto Peter, I will not build myself upon thee, but I will build thee upon me." All these fathers be plain, but none so plain as Origen. His words be these: "He is the rock, whosoever is the disciple of Christ; and upon such a rock all ecclesiastical learning is built. If thou think the whole Church is built only upon Peter, what then wilt thou say of John, the son of the thunder, and of every of the apostles? Or are the keys of the kingdom of heaven given *only unto Peter?*" By these few it may appear what right the Pope hath to claim his authority by God's word, and as Mr. Harding saith, *de jure divino.*—*Bishop Jewell.*

Prayer is the believer's universal medicine for all the disorders of the soul within, and his invincible shield against every enemy that can attack him without. Morning, evening, and noon were three of the hours of prayer in the Jewish Church. We find holy Daniel observing these in Babylon, notwithstanding the royal decree which made it death for him so to do. The event fully justified him, and showed the power of true devotion, whose high prerogative it still is to save the righteous from the mouth of THE LION.—*Bishop Horne.*

Advertisements.

Church Publishing and Bookselling Establishment.

HENRY M. ONDERDONK & CO. have removed from No. 25 John street, to

NO. 10 JOHN STREET,

near Broadway, and under the office of the Churchman; at which stand they ask a continuance of the patronage of their friends and the public. They have recently published—

Bishop Horne's Complete Works, 2 vols. 8vo.
Bishop Horne's Commentary on the Psalms, 1 vol. 8vo.
Bishop Horne's Discourses 1 vol. 8vo.
Household Liturgy, by Professor Henry.
Christian Shepherd Guiding the Lambs of his Flock.
Manual of Devotions for the Young.
Form of Self-Examination, 2d edition, &c. &c

Just received and for sale,

Remonstrance of the Church Wardens, and Vestrymen of St. Peter's Church, Ashtabula, Ohio, to Bishop McIlvaine's late attack upon them. Price 6 1-4 cts.

H. M. O. & Co., have also, at No. 11 Spruce street, a

PRINTING OFFICE,

containing a large assortment of type, where they are prepared to do all styles of Book and Job work, at reasonable prices, and in the best style. They print the Churchman, Journal of Convention, Seminary Report, &c. &c. Secretaries of Conventions in other Dioceses by forwarding manuscripts can have their Journals printed *cheaply*, and with neatness and despatch.

In Press,

THE PEACE OF JERUSALEM: a Sermon preached before the Convention of the Diocese of New York, by Benjamin I. Haight, D.D.

Vestry Room, Desk, and Pew Calendar for 1847.

BURLINGTON COLLEGE.

THE Preparatory School of Burlington College will be opened for the reception of a limited number of boys, on the first day of November next. All applications for admission, beyond that number, will have relative priority for the following term.

This school is designed to be the nursery of the College; and will be conducted with that view, under the constant and immediate supervision of the President and Rector of that Institution. At the same time, boys will be received who are not intended for the College; and will enjoy, so long as they remain, all the advantages of the School. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting, and Music. Sacred Music will receive especial attention. The boys, with their resident instructors, will constitute a Christian Household; enjoying at once the paternal and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it will be faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys will be constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—will be one hundred and fifty dollars, payable always in advance. There will be no additional charge of any kind. Boys, who remain during the vacations, which are the months of April and October, will be charged fifteen dollars, for each.

Applications for admission to be made to the Rt. Rev. George W. Doane, D.D., LL.D., President of Burlington College, Burlington, N. J.

Burlington, 11 September, 1846—Oct. 3—2m.

AN Episcopal Clergyman of much experience in the instruction of youth, living in a very healthy and pleasant situation in the immediate vicinity of this city, is desirous of taking into his family eight boys from the age of eight to 12 years, and fully and affectionately to incorporate them therein; to whom special and devoted attention would be paid as to their moral and religious, as well as to their literary education. If desirable the Modern languages would be added to the course of instruction. Two boys of the above number of the most respectable families are already engaged.

Apply for information to STANFORD & SWORDS,
October 24, 1846—tf.

ST. MATTHEW'S HALL,
Port Colden, Warren county, N. J.
REV. P. L. JAQUES, *Rector.*

THE Winter Session of this Institution for boys, will commence on the 2d of November next. Terms, per session of five months, $75, payable *in advance.*

Music, Drawing, and Painting, extra.

For further information, or the admission of pupils, apply to the Rector at the Hall.

September 5—tf

A CLASSICAL and English School for boys will be opened on Monday, the 12th October, in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.

The school will be under the supervision of the Rev. Lawson Carter, the Rev. Dr. Henry, Professor of Philosophy in the University of New York, and the Rev. S. L. Southard, Rector of Calvary Church.

Applications must be made to the Rev. Lawson Carter, 23d st. near Lexington Avenue; or at the School building 24th st., next house to 4th Avenue.

September 12—tf

TO PARENTS AND GUARDIANS.

A CLERGYMAN in the country, having engaged an accomplished lady as Teacher to his little daughter, seven and a half years old, would receive into his family two or three more little girls of about the same age. They will be at all times under the *special charge* of the teacher, and will receive in all respects, the same faithful attention and care of his own child.

Terms—$136 per annum, *one half to be paid in advance.*

Apply to Mr. Floyd Smith, at the Churchman office, No. 12 John street. Sept. 5—tf

TEACHER WANTED.

A YOUNG GENTLEMAN who can give instruction in the higher English branches will find a situation every way desirable in a Female Seminary in Virginia—where but a few hours of his time daily will be required, and ample facilities afforded for private study. The arrangement may be temporary for the Winter, or permanent, if mutually agreeable. He will be expected to enter upon his duties on the 1st of October.

Apply at this office.
September 12—tf

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October. The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber,

J. G. BARTON, Rector.
College Point, N. Y.

CHURCH SCHOOL, for English and Introductory Classical Education, (10 West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.

W. B. STOUGHTON, Teacher.
Re-opens on the first Monday in September.
August 29.

TRINITY SCHOOL, No. 76 VARICK ST.
REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.

In both departments religious instruction shall be given both of a general nature, and especially in the doctrine and discipline of the Protestant Episcopal Church.

TERMS.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each	5 00
Stationary,	50
Fuel for the season,	1 00

BOARDERS.

The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.

Board, tuition, &c. $50 per term of twelve weeks.

Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President, Revs. Thomas Lyell, D. D., William Berrian, D. D., John McVickar, D. D., Samuel Seabury, D. D., L. Jones, J. H. Price, J. M. Wainwright, D. D., T. H. Taylor, D. D., B. I. Haight, E. Y. Higbee, D. D., Murray Hoffman, Wm. H Harison, D. A. Cushman, Abel T. Anderson, John Stearns, M. D., W. H. Hobart, M. D., C. N. S. Rowland, Anthony J. Bleecker, and John W. Mitchell.

April 18—tf.

BOARDING SCHOOL, SHREWSBURY, N. J.
REV. H. FINCH, Principal.

THE Winter Term of this School will commence on Monday, the 2d of November.

Terms, $75 per Term—Pupil to furnish his Bed and Bedding.

References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.

October 17—tf

BOOKS.

IMPORTANT WORKS IN PRESS, AND WILL BE published immediately by STANFORD & SWORDS, 139 Broadway.

No. 1.

Bishop Brownwell's Commentary on the Book of Common Prayer. A new and *cheap* Edition of this valuable work, (of which S. & S. have become the purchasers,) in royal octavo.

2.

Recantation, or the Confessions of a convert to Romanism, edited by the Rev. W. I. Kip, Rector of St. Paul's Church, Albany.

3.

Puritanism not genuine Protestanism, a Review of "Hall's Puritans and their Principles," by the Rev. A. B. Chapin, author of "The Primitive Church," &c. &c.

4.

Selectæ e Patribus seu Theologia summa Clericus haud in utile in usum juventatis academicæ auctore, H. M. Mason, D. D., *nearly ready.*

5.

Remains of the late Rev. Wm. Jackson, Rector of St. Paul's Church, Louisville, and formerly of St. Stephen's, New York.

6.

Reasons for refusing to Consecrate a Church having an ALTAR instead of a Communion Table; or the doctrine of Scripture and of the Protestant Episcopal Church as to "a Sacrifice in the Lord's Supper and a Priesthood in the Christian ministry," by Bishop McIlvaine.

7.

Also, will be ready in a few days, The Churchman's Reasons for his Faith and Practice, with an Appendix on the doctrine of Developement. By the Rev. N. S. Richardson, Rector of Christ Church, Derby Conn.

NEW ENGLISH BOOKS.

MC NEIL'S Church and the Churches.
Bloxam's Gothic Architecture—a new and valuable work, with numerous plates.
Bloomfield's Epitome, Evangelical.
Shepherd's Hozar, Apostolical.
Nicholson on the Catechism.
Church in the Middle Ages.
Wilberforce's American Church—new edition.
Martland's Church in the Catacombs in the Dark Ages.
Lives of Eminent Christians—4 volumes.
Parker Society Poetry.
Teale's Lives of English Divines.
Edgar's Variations of Popery—new edition.
Jebb's Economy of the Church.

Also, about 1000 volumes of old and rare Theological works, among which are several copies of the "Scholar Armed," Just received, and for sale by

STANFORD & SWORDS,
Nov. 14. 139 Broadway.

HORÆ APOCALYPTICÆ, or a Commentary on the Apocalypse, by the Rev. E. B. Elliott, 4 vols. London, 1846.
Bishop Bulls whole Works, 8 vols. Oxford; 1846.
Waterland's Complete Works, 6 vols. Oxford, 1843.
Concise Glossary of Terms used in Grecian, Roman, Italian and Gothic Architecture.
Anglican Church Architecture, with some remarks upon Ecclesiastical Furniture, by James Barr. Third edition.
Bloxam's Gothic Architecture.
Wilberforce's American Church.
Maitland's Church in the Catacombs.
Nicholson on the Catechism.

Imported and for sale by
STANFORD & SWORDS,
October 10. 139 Broadway.

DR. STONE'S NEW WORK.

THE Church Universal—a series of discourses on the true comprehension of the Church as exhibited mainly in the Holy Scriptures, and subordinately in the standards of the Protestant Episcopal Church. With thoughts on Church Government and Worship, and a view of the Church in Heaven. By the Rev. John S. Stone, D.D., Rector of Christ Church, Brooklyn.

For sale, price $1, by
STANFORD & SWORDS,
October 24. 139 Broadway

Just Published, for September.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum. July 11—yly

ORGANS.

THE subscriber offers for sale the following Organs viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also, two elegant Parlor Organs, in Mahogany polished cases.

Also, a Dumb Organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
sept 7—y Centre street, head of Canal.

ORGAN MANUFACTORY, 83 Anthony street, N Y.—[Established 10 years.]—The subscriber is prepared to receive orders for Church and Parlor Organs of all dimensions.

He is now building the following Organs, viz;

An immense Organ of 40 stops, 23 feet wide, 30 feet high—value $5000—for Christ Church, New Orleans.

[This will be one of the largest Organs in the United States.

Also, a large Organ for Church of the Annunciation, New Orleans.

A ditto for an Epis. Ch. in Northern N. Y.
A ditto for an Epis. Ch. in this city.
A ditto for a Baptist Ch. in this city.
A ditto for a Public Hall in this city.
A ditto for an Epis. Ch. on Long Island.
A ditto for an Epis. Ch. in Maryland.
And also several Parlor Organs to order.

Oct. 17 GEORGE JARDINE.

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

G. P. & J. GRATACAP, 31 Maiden Lane.

☞ Orders sent directly to us, or to HENRY M. ONDERDONK & Co.'s Book store, will meet with prompt attention. may 16—y

FOR SALE, OR TO LET.

PEW No. 46, in St. John's Chapel—a very desirable location. Apply at 15 William street.

November 7—4t$

☞ *At reduced prices, for Cash only.*
Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION

Union Primer,	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1,	"	1 25
" " " No. 2,	"	1 50
" " " No. 3,	"	1 75
" " " No. 4,	"	3 50
Questions on the Sunday School Books,	"	4 00
Catechism No. 1, (Scripture Catechism,)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	4 00
Beaven's Help to Catechizing,	"	6 00
Lloyd's Catechism on the Evidences of the Bible,	"	2 50
Church Catechism,	"	1 00
First Truths,	"	2 00
Duty to God,	"	50
Church Primer,	"	1 25
Sunday School Liturgy, and Psalms and Hymns, stiff covers,	"	6 00
Manual of Short Prayers for Children,	"	1 50
Harmony of the Creeds,	"	2 00
Questions on the Book of Common Prayer,	"	2 00
Collects from the Prayer Book,	"	1 50
Questions on the Collects, stiff covers,	"	6 00
Catechism on the Collects,	"	20 00
Epistles and Gospels from the Prayer Book,	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible,	"	2 00
Easy Questions for a Little Child, with answers in the words of Scripture,	"	2 00
The History of our Blessed Lord, in Easy Verse,	"	6 00
Bible Companion, vol. 1, Old Testament,	"	18 00
" " vol. 2, New	"	20 00
Quest. on St. Matthew, part 1, stiff cov.,	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY. *One Hundred Volumes* bound, with muslin backs, and containing 158 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date, in 161 vols., of various prices. Total, $23,64 nett.

THE CHILDREN'S MAGAZINE, bound in 35 vols., of 144 pages each. Price for the set, $6,30 nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, 87 cents nett.

BEAUTIFUL BOOKS FOR GIFTS.
In quarto form, upon superfine paper.

THE SHADOW OF THE CROSS. An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62 1-2 cents; fancy paper covers, 25 cents.

THE DISTANT HILLS. An Allegory. By the same author. Similarly illustrated. Muslin, gilt, 62 1-2 cts.

SACRED ALLEGORIES. The Shadow of the Cross, and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER. An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 62 1-2 cents.

THE HISTORY OF OUR BLESSED LORD. In Easy Verse. With beautiful lithographic illustrations, &c. Muslin 50 cents; fancy paper covers, 31 cents.

THE CASTLE ON THE ROCK. With a fine wood engraving. Muslin, 25 cents; fancy paper covers, 12 1-2 cents.

FIDELIS, THE SOLDIER OF THE PRINCE OF PEACE. An Allegory. With a fine engraving. Fancy paper, 8 cents.

NEW LIBRARY BOOKS.

LUKE SHARP. A Tale of Modern Education,	half morocco,	34 cents
THE DARK RIVER,	"	30 "
THE FALL OF CRŒSUS	"	31 "
THE CRIPPLE OF THE RAILROAD,	"	15 "
THOMAS KENMIR,	"	12 "
GOTTFRIED, or THE ISLAND HERMITAGE,		23 "
THE CASTLE OF FALKENBOURG,	"	15 "
HISTORY OF CHARLES JONES,	"	10 "
PRASCA LOUPOULOFF, or Filial Piety Exemplified,		18 "

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Jr., Agent,
may 16 Church Depository, 20 John street.

TRINITY CHURCH CEMETERY, NEAR MANHATTANVILLE, being now fenced, in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves and church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues, a choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. MORRISON, at the Vestry office, corner of Fulton and Church streets, from 9 A. M. to 3 P. M., and after that hour at 17 Clarkson street. The use of the Chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge, except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons using or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier, the ensuing season, twice a day—fare 12½ cents. Inormation as to the price of Burial Plots, &c., can be had at the Vestry office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

CHURCH EDIFICE AND GROUND FOR SALE.

THE three lots of ground with the Church under the pastoral care of the Rev. Dr. McLeod, also the dwelling house adjoining, now occupied as the parsonage, situated on the north-east corner of Marion and Prince street, being 75 feet on Prince, and 100 feet on Marion street, is offered for sale on reasonable terms,

Apply to
THOMAS CUMMINGS, 137 Waverly Place,
GEORGE C. ALEXANDER, 71 Water street,
SAMUEL S. HINMAN, 9 Nassau street.
Nov. 7—4t$

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfullly inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
aug. 3—y 449 Broadway.

The Order of Daily Service,

WITH THE MUSICAL NOTATION, as used in ENGLISH COLLEGIATE AND CATHEDRAL CHURCHES, together with a collection of COMMUNION SERVICES and CHANTS for the *Psalms for the day, and Canticles.* For sale at D. Appleton & Co., No. 200 Broadway, and at Messrs. Young & Hall, Troy, N. Y. One handsomely printed volume, 8vo. Price, $1; gilt edge, $1 25.

November 14—6t$

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left; Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith; John S. Rogers, Esq., and S. H. Remsen, Esq.

WILLIAM ASHKETTLE.
September 5—yly

Agents for the Churchman.

New Hampshire.
Portsmouth—Rev Chas. Burroughs, D D, and George M Marsh
Vermont.
Burlington—N A Tucker, Esq
Middlebury—Harmon A Sheldon
St Albans—G G Smith
Massachusett.
Boston—Charles Stimpson
Lowell—B C Sargeant,
Rhode Island.
Pawtucket—David Le Favour
Connecticut.
New Haven—Croswell & Jewett, booksellers
Hartford—Henry S Parsons
New York.
Albany—W C Little, Esq, bookseller
Catskill—Charles B Pinckney
Schenectady—A A Van Voorst
Troy—Young and Hartt
West Troy—George H Lewis
Lansingburgh—Alex Walsh, Esq, (gratuitously)
Poughkeepsie—Grubb Arnold
Hudson—Milo B Root
Auburn—Thomas C Miller
Geneva—R S Doolittle
Utica—Isaiah Tiffany
Watertown—J F Hutchinson, Esq, P M
Unadilla—A B Watson
Oswego—Henry Adriance
Buffalo—W B & C E Peck, booksellers
Fayetteville—D L Farnham, Esq
Pennsylvania.
Philadelphia—R S H George, bookseller

Delaware.
Newcastle—Hon James Booth
Maryland.
Baltimore—H Colburn
Chaptico—J Biscoe, Post Office
Princess Ann—Wm W Johnstone Esq, P M
District Columbia.
Alexandria—Bell & Entwistle
Virginia.
Norfolk—George Rowland, Esq
Richmond—Joseph Gill
North Carolina.
Wilmington—A A Brown, Esq
South Carolina.
Charleston—A E Miller
Georgia.
Augusta—G McLaughlin
Alabama.
Mobile—William Kerr, booksell
Mississippi.
Natchez—Breevoort Butler,
Kentucky.
Louisville—Solomon K Grant
Lexington—William Iuchol
Ohio.
Marietta—Arius Nye
Cleveland—Lewis Handerson
Michigan.
Jackson—P E Demill. Esq
Illinois.
Quincy—Henry H Hoffman, Post Office
Chicago—John H Kenzie, Esq
Missouri.
St Louis—R P Williams
Nova Scotia.
Halifax—Joseph H Graham, bookseller